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Rabbi Silver Was Top-Rank U.S. Citizen And Jewish Leader; Played Major Role For New State Of Israel; Was Dominant, Magnetic Figure; When He Spoke People Listened

Rabbi Abba Hillel Silver, of Cleveland, Ohio, a leader in American Jewish affairs for almost half a century, who died of a heart attack at the age of seventy years, had waged an untiring battle for the establishment of the state of Israel for many years, says the New York Times, and won an international reputation for his lifelong leadership in the world Zionist movement.

Last January he was honored at a dinner in Cleveland by state and national welfare officials, including Anthony J. Celebrezze, United States Secretary of Health, Education and Welfare. President Kennedy, former President Eisenhower, and the then Premier David Ben-Gurion, of Israel, were among many world leaders who sent messages.

The bespectacled rabbi had dark, piercing eyes, a lively sense of humor, and an almost incredible grasp of facts.

His sermons were prepared with painstaking care and research and his New Year's sermon on the state of the nation and the world were almost civic institutions.

Rabbi Silver was born in Lithuania, the son of a rabbi. He came to America at the age of eight years, and grew up on New York's Lower East Side.

Surviving are his wife, the former Miss Virginia Horkheimer, of Wheeling, West Virginia; and two sons, Rabbi Daniel Jeremy Silver, and Raphael Silver.

When Rabbi Silver climbed into the pulpit to speak about Jewish needs and the Zionist cause, he was a dominant and magnetic figure. His deep, booming voice filled large synagogues and small temples, and when he stood erect, he was more than six feet tall and his gray hair, flecked with black, glistened in the candlelight as he shook his head for emphasis.

He had a reputation as a brilliant orator and a keen administrator and negotiator, but his main attribute, many said, was the fact that when he spoke people listened, says the New York Times.

His ardent adherence to Zionism dated to early childhood. As a teen-ager, he became a member of the Herzl Zion Club in New York's Lower East Side, one of the earliest boys' groups in the American Zionist movement. The club was named after Dr. Theodor Herzl, the founder of political Zionism who devoted his life to the establishment of a Jewish Commonwealth in Palestine.

It was in these early surroundings, marked by the presentation of plays in Hebrew and animated debates on the role of Zionism, that he first began exhibiting his oratorical gifts. As a young man, he began attending Zionist meetings and came into contact with many Zionist leaders.

Dr. Silver was a controversial and highly-feared figure in the field of political Zionism, differing sharply with Zionist leaders on ideology and methods in relationship to the goal of Jewish statehood.

Time and again — with an almost around-the-clock unswerving perseverance — he championed the cause of Zionism. He lashed out at the British Administration in Palestine for its policies concerning the Jews. He played one of the major roles in getting resolutions favoring the new state of Israel through both houses of the U.S. Congress.

His efforts in behalf of the Zionist cause reached a climax on May 8, 1947, when, as chairman of the American section of the Jewish Agency for Palestine he presented the case before a committee of inquiry of the United Nations for the establishment of Israel as a nation.

And when, in the late afternoon of November 29, 1947, the partition plan was voted by the United Nations, he broke down and cried in the United Nations waiting room and uttered a Hebrew prayer of gratitude.

Over the years, he had served as president of the Zionist Organization of America; chairman of the American Zionist Emergency Council; and was head of other Zionist groups, says the New York Times. He played a dominant role in the fund-raising activities of the United Jewish Appeal, and served as chairman of the board of the Israel Bond Organization.

Apart from his Zionist activities, he was an early champion of the rights of organized labor, and was one of the first advocates in the U.S. of unemployment insurance. He framed the first unemployment insurance legislation in Ohio, and served as a member of the board of directors of the American Civil Liberties Union.

He helped to found in Cleveland the first Community Fund in the country and mediated many labor-management disputes.

Rabbi Silver derived immense pleasure from companionship, enjoyed good food, and laughed long and heartily at a good joke. He was an omnivorous reader who managed to crowd reading into his journeys in behalf of Jewish needs.

Among his many friends in high public office were the late Senator Robert A. Taft and President Eisenhower. Rabbi Silver was a member of the Republican Party, and delivered a special prayer at the inauguration of President Eisenhower.

Colleagues gave him the name of "Jewish Atlas" because of his untiring efforts in behalf of Zionism and because he bore what they described as "his people's woes on his shoulders."

He also was recognized as a religious leader — as rabbi of The Temple in Cleveland, one of the largest Reform congregations in the U.S., a post he held for more than forty years — and for his scholarly, religious writings.

Rabbi Silver, who was born in Neinstadt, Lithuania, came to America with his family in 1902. He attended the Hebrew Union College and the University of Cincinnati, Ohio, simultaneously. He graduated from both institutions in 1915, and was ordained a rabbi that year. His first pulpit was the Eff Street Temple, in Wheeling, West Virginia, says the New York Times. In 1917 he was called to Cleveland as rabbi of The Temple.

Under the leadership of Rabbi Silver, the Temple grew from a membership of 725 families to more than 2,500 and became the largest reform congregation in the nation. A new structure was built to house it, under his supervision.

Rabbi Silver, however, tended to deprecate the importance of the size of his congregation, declaring on one occasion that a more pertinent and important criterion of his leadership might be found in his efforts to preach Judaism as "an ancient faith adapted to modern times."

In World War I, the United States sent him to France on a special mission for which he was decorated with the title Officier de l'Instruction Publique by the French Government.

The publication of his book, "Messianic Speculations in Israel," in 1927, earned for him high recognition as a theological scholar. This book was followed by "Democratic Impulse in Jewish History"; "Religion in a Changing World"; "World Crisis and Jewish Survival"; "Where Judaism Differed"; and "Vision and Victory". He was also the recipient of several honorary degrees in recognition of his scholarship, among them honorary doctorates from Western Reserve University, in Cleveland, and Hebrew Union College, in Cincinnati.

Rabbi Silver received many honors during his long career, the most recent being the Louis D. Brandeis Award of the American Zionist Council, says the New York Times. He was a leading figure in the work of the Central Conference of American Rabbis; the Union of American Hebrew Congregations; and Hebrew Union College — the main centers of American Reform Judaism.

His preachments sometimes got him in hot water. This was particularly true, he said, when he had spoken out against segregation, assailed class domination, or supported the right of labor to organize and battle for the right to bargain collectively, says the New York Herald Tribune. He could not accept religion as a passive attitude, saying:

"It ought to be a sort of guide and critic of every form of human organization. No group is perfect, and all tend to abuse power. Religion should speak up when there are abuses."

During World War I Rabbi Silver served with the armed forces in France. He received the medal of the Officier de l'Instruction Publique from the French government for that service.

Rabbi Silver's biography in Who's Who in America lists more than thirty organization affiliations. In 1948 he won the Human Relations Award of the National Conference of Christians and Jews.

At one time it was reported that Rabbi Silver might have become the first president of the State of Israel had not Chaim Weizmann been selected.

A leader of the Zionist battle for the 1947 United Nations Palestine partition plan, Rabbi Silver had been since the establishment of the State of Israel a persistent advocate of United States support of the new state.

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(Resort Advertisements are on Pages One, Four and Five)

Resorts — Florida

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MIAMI BEACH

Auschwitz Death Camp Trial Will Be Biggest German Post-War Trial Of Nazi Criminals, For Eight To Twelve Months

Two New Yorkers are to give evidence in the trial of twenty-two former staff members of the notorious Auschwitz extermination camp, which opened in Frankfurt. The two men are Hillel Weltman, 177 Montgomery Street, Brooklyn; and Norbert Wollheim, 56-15 186th Street, Fresh Meadows.

Hundreds of witnesses were reached by the World Jewish Congress during a search initiated by this global organization at the request of the West German authorities. Among those who submitted evidence through the WJC was Mr. Weltman. In all, 254 witnesses will be called to the trial; some of them residing in Germany, others coming from Hungary, Poland, France, Israel, Czechoslovakia, Australia, Rumania, Greece, Norway, Austria, Belgium, Switzerland, and Holland.

The preparation of such trials involves considerable difficulties, mostly because of the lack of documentation and the lapse of time. Many of the criminals and witnesses have died. Documents are scattered in various countries (U.S.A., Great Britain, France, the Soviet Union, Poland, Czechoslovakia, Hungary, Yugoslavia). Some of the witnesses have returned to their native countries, but most have emigrated to all corners of the globe (U.S.A., Canada, Latin America, Australia, New Zealand, South Africa, and a number of European countries).

As a result, the majority of witnesses is unknown to the prosecuting authorities and must be found. Documents, books, pamphlets, and articles which have appeared in various languages and countries must be evaluated for pertinent evidence.

For the last four years the World Jewish Congress has been in contact with the Central Office for the Prosecution of War Criminals in Ludwigsburg, the Central Office for Nordrhein-Westfalia, and a large number of Prosecuting Attorneys and Investigating Judges in a multitude of criminal investigations. There is hardly any major case in which the assistance of the WJC was not solicited and provided.

The first task is to find survivors to appear as witnesses. In Israel, this has been done by the Police, but outside of Israel there is particularly no one to assist in the investigations.

The World Jewish Congress, with the assistance of its offices and affiliates abroad, and of some voluntary organizations in the U.S.A., is practically the only organization which deals with this problem.

It seeks out witnesses all over the Western world (including Israel) and as far as possible also in Poland, Russia, and Hungary; obtains from them sworn or other statements; searches for and provides documents, memoirs, and other information; fills out questionnaires; helps in finding witnesses, whose names but not whereabouts are known; assists in the appearance of witnesses in German Consulates for hearings and in courts; provides "private accusers", and helps in other ways in the preparation of the cases.

In a number of instances, investigations have been started on the basis of information supplied by the Congress or documents found by it.

The work also involves correspondence in a number of languages; contacts with governmental archives in the U.S.A. and Poland; approaches to archives of private bodies and organizations representing the persecutees.

The prosecution of Nazi criminals by German courts started in 1946-47 under Allied authorization. After the abolition of the occupation regime, trials were conducted on the authority of the Federal Republic and in accordance with German criminal law. According to the last compilation by the Federal Ministry of Justice, 12,846 persons were tried by German courts. Of these 5,420 were convicted, of whom 155 were found guilty of murder, and 248 of manslaughter.

There was one case of one of the large annihilation camps (Chelmno, 300,000 victims); a few cases of larger ghettos (Minsk, Przemysl) but mostly the trials involved individual criminals. Recently the case of the deportations from, and murder in, the Lodz ghetto took place in Hannover.

The cases of most of the annihilation camps are still under preparation. They include: Sobibor, 250,000; Treblinka, 700,000; Belzec, 600,000; Maidanek, 200,000; large and medium-sized ghettos: Warsaw, Cracow, Lemberg, Riga, Mielec, Nowy Sacz, Vitebsk, Lida, Pinsk, Schaulen, Dvinsk, Slonim, Grodno, Bialystock, Czestochowa, Tomaszow, Rzeszow, Budzyn, Tarnopol; persecutions in France, Greece, Rhodes, Yugoslavia, Czechoslovakia; concentration camps: Lublin, Plaszow, Dachau, Mauthausen, Buchenwald, Borgen-Belsen, Gross-Rosen, Theresienstadt, Stutthof, Ravensbrueck, Sachsenhausen; labor camp agglomerations in Galicia, Ukraine, Poland, and the areas of the Einsatzgruppen: Smolensk, Mogilev, Transnistria, Ukraine.

Dr. Nehemiah Robinson, of New York, director of the World Jewish Congress Institute of Jewish Affairs, has provided the following background information for the present trial of Nazi criminals:

This is not the first and will not be the last Auschwitz trial. The first and best known Auschwitz Commandant, Rudolf Hoess, was sentenced to death in Warsaw in April, 1947. In December 1947, the Supreme Court of Poland tried 40 former officers of Auschwitz and convicted 29 of them in part to death and in part to prison terms ranging from three years to life. An Auschwitz trial is now on in Frankfurt.

The 23 defendants have been found and selected from about 1,000 suspects, on the basis of evidence supplied by 1,300 former inmates of Auschwitz. The indictment covers some 700 pages and the evidence by the 1,200 survivors about 16,000 pages. The Prosecution is calling 254 witnesses; some of them reside in Germany, the others are from Hungary, Poland, France, Israel, Czechoslovakia, Australia, Rumania, Greece, Norway, Austria, Belgium, Sweden, Switzerland, Holland, and the USA.

The Court consists of three judges and three supplementary judges; six regular and four supplementary jurors. The Prosecution is led by the First Prosecuting Attorney, Dr. Grossmann, head of the Political Section of the Frankfurt Prosecutor's Office, assisted by three other district attorneys. The victims are represented by 16 "private accusers" (Nebenklaeger), close relatives of Jews, who were murdered in Auschwitz and whose violent death is attributable to any of the accused. They, in turn, are represented by a prominent Frankfurt lawyer, Ormond. The accused are represented by 18 lawyers, of their own choice or appointed by the State.

It is expected that the trial will last anywhere from eight to 12 months. It will begin in the plenary hall of the Frankfurt City Council, with a seating capacity of 250; after three months it will move to large, newly built quarters.

The preparation of the trial started, on the basis of an order by the Supreme Court, in 1959 and lasted four years. The former last Commandant of Auschwitz, Baer, who was to be prosecuted, was found only in December, 1960, working in the guise of a lumberjack in woods near Hamburg.

The Defendants: But Baer, the star defendant, who commanded Auschwitz from May 15, 1944, to the end of January, 1945, will not stand trial. He died recently in detention. The most important defendants are two adjutants of Hoess and Baer, the SS-Hauptsturm-fuehrer, Robert Mulka, and Karl Hoecker. The infamous Dr. Mengele, for whose head a reward of DM 30,000 was offered, could not be found.

Next follow the former camp dentist and SS-Hauptsturmfuehrer, Dr. Willi Frank; the former camp physician and SS-Obersturmbannfuehrer, Dr. Franz Lucas; the SS-Hauptsturmfuehrer, Franz Hofmann, the camp druggist and SS-Sturmbannfuehrer, Dr. Viktor Capesius, and others, among them Wilhelm Boger, whose list of particulars is the largest in the indictment and includes mass and individual shootings, mass and individual tortures, selections for gassing, tramping inmates to death, hangings, *etc.*

Boger was the right hand of the Chief of the Political Division, which was the main tool of terror and mass murder of the inmates. Other infamous defendants are the SS-Unterscharfuehrer Oswald Kaduk, known for his brutality, and the SS-male nurse, Josef Klehr, who killed thousands of inmates by injections. One of the defendants, the former head of the protective custody camp (Schutzhaftlager), Franz Hofmann, had already been sentenced to death for his murders in Dachau.

The defendants are not only "good Nazis" but also "good citizens." Mulka became an exporter after the war; Hoecker, chief cashier in a savings bank; Boger, a commercial employee, Klaus Dylewski a graduated engineer; Lucas, a specialist in women's diseases; Frank and Schatz worked as dentists; Capesius as a druggist. The others worked as businessman, employees, artisans, and one even as an official of the Army.

Auschwitz: Auschwitz is known the world over as a synonym for a concentration and death camp. It was established in April, 1940, under Rudolph Hoess. The first inmates were brought to Auschwitz from the concentration camp Sachsenhausen near Berlin. These were ordinary criminals destined to become functionaries in Auschwitz. In June, 1940, Polish political prisoners were brought to Auschwitz, and in November, the first shootings and cremations took place.

Soon Auschwitz began to grow by leaps and bounds: at the beginning of 1941, the German dye-trust, I. G. Farben, established there dye factories with concentration camp inmates as workers, including Soviet prisoners of war; transports began arriving from Czechoslovakia and Yugoslavia, and the building of the extermination site in Birkenau started. In January, 1942, the first gassings, and in May the first mass gassings and selections (of Upper Silesian Jews) in Birkenau took place. Since then transport upon transport arrived and were swallowed up by the gas chambers of Birkenau.

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Social Notes — Montreal

Mr. and Mrs. A. M. Colton, and Howard, formerly of 6625 Wilderton Avenue, have moved to 184 Finchley Road.

Merris Pilberg, of New York, visited his cousins, Mr. and Mrs. Felix Pitkevitch, 630 Hudson Avenue.

Mrs. Max Glick, of Malden, Mass., visited Mr. and Mrs. Jack Filler, 5792 Plantagenet Place.

Mr. and Mrs. Michael Nelson, and their son, Fred Nelson, 110 Lyon Avenue, Toronto, Ont., visited Mr. and Mrs. Julius Miller, 8151 Bloomfield Avenue, whose daughter, Miss Shirley Rita Miller, is the fiancee of Mr. Nelson.

Mrs. Louis Frankel, of London, England, visited her brother, and sister-in-law, Mr. and Mrs. Alfred Kenley, 4730 Van Horne Avenue.

Mr. and Mrs. F. Rosenthal, formerly of 5823 Palmer Street, have moved to 2994 Soissons Avenue.

Mr. and Mrs. Norman Schwartz, and Bernard, Leonard, and Mark, of Edison, N.J., visited her parents, Mr. and Mrs. Wilfred Stubina, 8580 Champagneur Avenue.

Mrs. Dinah Koppit, of Long Island, N.Y., visited her son-in-law, and daughter, Mr. and Mrs. Alfred Kenley, 4730 Van Horne Avenue.

Mr. and Mrs. Baruch Mark, of Israel, visited his cousins, Mr. and Mrs. Abe Kopyta, 3977 St. Urbain Street.

Seymour Glickman, 821 Pratt Avenue, travelled via B.O.A.C. to spend three weeks in Europe.

Mrs. H. Selden, of Detroit, Mich., visited her brother-in-law, and sister, Mr. and Mrs. Hyman Perlman, 1509 Ducharme Avenue.

Saul, and Harvey Cherew, 6677 De Vimy Avenue, visited their uncle, and aunt, Dr. and Mrs. Martin Kapusta, and Stephanie Ann, and new-born daughter, Carol Lynn, of Brooklyn, N.Y.

Mrs. Eleanor Safran, of New York, visited Mr. and Mrs. William Klauber, 2565 Bedford Road, whose daughter, Miss Judith Klauber, is the fiancee of her son, Tibor Safran, of Montreal.

Mr. and Mrs. M. Brook, and Martin, Bonnie, and Steven, formerly of 2142 Nantel Street, have moved to 5772 Wilderton Avenue.

Mr. and Mrs. Morton J. Glickman, and Jay Howard, 815 Roselawn Avenue, Toronto, Ont., are visiting his parents, Mr. and Mrs. Lazar Glickman, 821 Pratt Avenue.

Mrs. Hermina Preiss, 6010 Wilderton Avenue, is spending a holiday in Israel.

Lieutenant-Colonel Theodore Bullock, and his wife, Dr. Ellen Ballon Bullock, the pianist, of New York, stopped at the Ritz-Carlton Hotel.

Samuel Goodman, of Caguas, Puerto Rico, visited his son-in-law, and daughter, Mr. and Mrs. Manny Morton, 3420 Bedford Road, having travelled via Eastern Air Lines.

Mrs. Sarah Eidlow, 4840 Cote St. Luc Road, was in Toronto, Ont., for the funeral of her brother, Thomas S. Ram, 1646 Bathurst Street, Toronto, Ont., who died on Tuesday, December 17, at the Toronto General Hospital.

Mr. and Mrs. M. Kapusta, 4615 Michel Bibaud Street, visited their son, and daughter-in-law, Dr. and Mrs. Martin Kapusta, and Stephanie Ann, and new-born daughter, Carol Lynn, of Brooklyn, N.Y.

Mrs. Julia Feldman, 5130 Queen Mary Road, is back from a trip to England, Switzerland, Austria, Germany, Italy, and Ireland, having travelled by B.O.A.C. Air Lines.

Mr. and Mrs. S. Chaneberg, 16 Glenmore Road, are spending some time in Israel.

Mr. and Mrs. M. Besner, 7525 Earle Road, are spending a holiday at the Cromwell Hotel, in Miami, Florida.

Charles Kasner, a student at McGill University, visited his parents, Mr. and Mrs. Nathan Kasner, of Edmundston, N.B.

Mr. and Mrs. Jack Inhaber, 7030 Walkley Avenue, spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y. Mrs. Inhaber is the former Miss Rhoda Bernstein, daughter of Mr. and Mrs. David Bernstein, 7514 Eastluc Road. Mr. Inhaber is the son of Mrs. Dora Inhaber, 3975 St. Urbain Street, and the late Nathan Inhaber.

Mr. and Mrs. Manuel Dalfen, of Dalhousie, N.B., are spending two weeks in Miami, Florida, and on their return home will visit their parents, Mr. and Mrs. Morris Dalfen, 2465 Major Street.

Ernest Cohen, 6702 Merton Road, is on vacation at the Cromwell Hotel, in Miami, Florida.

Mr. and Mrs. H. Gertler, 718 Victoria Avenue, visited their son, and daughter-in-law, Mr. and Mrs. Leonard Gertler, 6 Edgar Avenue, Toronto, Ont.

Leonard Bercovitz, 4620 St. Kevin Street, was in Toronto, Ont., for the bar-mitzvah of Alan Ian Wexler, son of Mr. and Mrs. Henry Wexler, 592 Castlefield Avenue, at Adath Israel Synagogue.

Mr. and Mrs. Harry Rotenberg, of Brooklyn, N.Y., visited their son, and daughter-in-law, Mr. and Mrs. Israel Rotenberg, 7932 Wavell Street.

Saul Englinger, of Long Island, New York, visited Mr. and Mrs. A. Rotenberg, 58 Radcliffe Road.

Mrs. Jack Lazar, of New York, visited her son, and daughter-in-law, Mr. and Mrs. Manuel Lazar, 840 Fraser Street.

Mr. and Mrs. B. Pascal, of New York, visited her brother-in-law, and sister, Mr. and Mrs. B. Geffin, 5145 Westbury Avenue.

Mrs. T. Wiseman, of Hillside, N.J., visited Mr. and Mrs. William Bly, and Barry, 335 Harris Street.

Miss Judy Frankel, of London, England, visited Mr. and Mrs. Nathan Zimelstern, 3995 Mackenzie Street, whose son, Morris Zimelstern, is her fiance.

Mr. and Mrs. C. Feldman, 3900 Bouchette Street, visited their son-in-law, and daughter, Mr. and Mrs. Sydney Bezonsky, and Michael, and new-born son, Scott Mitchell.

Mr. and Mrs. Marvin Stubina, and Jay Howard, and Richard Eric, of Ottawa, Ont., visited his parents, Mr. and Mrs. Moe Stubina, 11871 Suzor Cote Street.

Mr. and Mrs. Lionel Poterkin, 5269 Greenwood Street, have returned after a holiday in San Juan, Puerto Rico.

Mrs. Sally Hoffman, 5752 Davies Street, is visiting her brother, and sister-in-law, Mr. and Mrs. William Kalpin, of Tucson, Arizona.

Mr. and Mrs. S. Rotenberg, of Long Island, N.Y. visited their cousins, Mr. and Mrs. A. Rotenberg, 58 Radcliffe Road.

Mr. and Mrs. Jack Rubinovitch, of St. Sophie, Quebec, visited their son-in-law, and daughter, Mr. and Mrs. George Silverman, and Barry, 3820 St. Kevin Street.

Mr. and Mrs. Peter Greenstein, 4310 Dupuis Avenue, spent their wedding trip in Miami, Florida. Mrs. Greenstein is the former Miss Florence Stubina, daughter of Mr. and Mrs. Wilfred Stubina, 8580 Champagneur Avenue. Mr. Greenstein is the son of Mr. and Mrs. Max Greenstein, 5460 Trans Island Avenue.

Dr. and Mrs. Richard Shatz, 4875 Bourret Street, are spending a week in New York.

Mr. and Mrs. Ralph Schwartz, 1496 Mercantile Avenue, have returned from a trip to Washington, D.C.; Florida; and New York.

Mr. and Mrs. F. Lapkovsky, 560 Fraser Street, were in New York.

Mrs. A. Rock, 970 Mount Pleasant Road, Toronto, Ont., visited her sister-in-law, Mrs. Carla Blackstone, 4854 Barclay Avenue.

Mrs. Sarah Perlman, of New York, visited her brother-in-law, and sister-in-law, Mr. and Mrs. T. Perlman, 1013 Reynold Avenue.

Morton Adler, of Toronto, Ont., visited Mr. and Mrs. Samuel Abramovitch, 5240 Guelph Avenue.

Mrs. Nathan Fielder, and her son, Eric Fielder, of Moncton, N.B., visited their cousins, Mr. and Mrs. Henry Small, 4910 Cumberland Avenue.

Miss Myrna Sadeguraky, daughter of Mr. and Mrs. Sidney Sadeguraky, 360 One Hundred and First Avenue, celebrated her seventeenth birthday, at a surprise party, at the home of her cousin, Miss Selma Sheppard, daughter of Mr. and Mrs. Elliot Sheppard, 1465 Elizabeth Boulevard. There were thirteen guests present. Miss Sheppard wore a gray, wool, pleated skirt with a white and gray sweater. Miss Sadeguraky wore a red, wool dress. A white, and pink cake centered the table.

Mr. and Mrs. Samuel Snitzer, 3985 La Peltrie Street, celebrated their thirty-fifth wedding anniversary. They have three sons, and daughters-in-law: Mr. and Mrs. Isaie Snitzer, 11377 James Morrice Street; Mr. and Mrs. Myer Snitzer, 4130 Prince Charles Street; Mr. and Mrs. Lazar Snitzer, of Montreal; a son-in-law, and daughter: Mr. and Mrs. Seymour Glustein (Leah), 6870 Fielding Avenue; and seven grandchildren: Linda, aged seven years; Barbara, six; and Roberta, three months; children of Mr. and Mrs. Isaie Snitzer; Jeffrey, aged six years; Mark, four; and Ian, three; children of Mr. and Mrs. Myer Snitzer; and Steven, aged two and one-half years, son of Mr. and Mrs. Lazar Snitzer.

Mr. and Mrs. Abraham Schwartzberg, 6285 Clanranald Avenue, celebrated the first birthday of their daughter, Simita, at home, with ten guests present. Simita is the sister of Shlomo, aged four and one-half years; granddaughter of Mr. and Mrs. Leon Gelbert, 403 St. Joseph Boulevard West; and of the late Shlomo Schwartzberg, of Poland. A pink, and white birthday cake adorned the table.

Mr. and Mrs. Jack Filler, 5792 Plantagenet Place, entertained at a buffet dinner party, on the engagement of their daughter, Miss Deena Filler, to Allan Roness, son of Mr. and Mrs. Jack Roness, 4537 Harvard Avenue. Mrs. Max Glick, of Malden, Mass.; and Mrs. Jack Lazar, of New York, aunts of the bride-to-be, were here for the occasion.

Mr. and Mrs. Samuel Kirsh, 4760 St. Kevin Street, entertained at their home at a Chanukah party, for their children, and grandchildren. Present were: Mr. and Mrs. Myer Kirsh, and Barry, and Theodore, 5214 Byron Avenue; Mr. and Mrs. Max Kirsh, and Donna, and Stanley, 2217 Clinton Avenue; Mr. and Mrs. Ben Kirsh, and Shari, and Andrew, 12211 Joseph Casavant Street; their sons, and daughters-in-law; and Mr. and Mrs. J. Pollack, and Steven, 446 Ninety-Fourth Avenue, their son-in-law, and daughter.

Mr. and Mrs. Max Eizenwasser (nee Clara Carpman), 5985 Decelles Avenue, celebrated their thirty-sixth wedding anniversary. They have a son, and daughter-in-law, Mr. and Mrs. David Eizenwasser, of Los Angeles, Calif.; a son-in-law, and daughter, Mr. and Mrs. D. M. Hollinger (Dena), 5634 Westluke Street; five grandchildren: Linda, aged eight years; and Laurie Robin Eizenwasser, four and one-half; and Carol Ruth, aged nine years; Adam Lorne, five; and Douglas Hollinger, two months.

Mr. and Mrs. Cesar Saul, 4503 Decarie Boulevard, were hosts to fifty guests at a buffet supper, at their home to celebrate the engagement of their daughter, Miss Nadine Saul, to Stanley Stubina, son of Mr. and Mrs. Moe Stubina, 11871 Suzor Cote Street. Mrs. Saul wore a dark blue, silk sheath; and had a corsage of white carnations. Mrs. Stubina wore a black silk sheath; and had a corsage of pink and white carnations. Miss Saul wore a silver lamé dress; and had a corsage of pink carnations. Pink carnations, and white roses, adorned the table. The marriage will take place on June 14, 1964, at Spanish and Portuguese Synagogue. Here for the party were: Mr. and Mrs. Marvin Stubina, brother, and sister-in-law of the groom-to-be, of Ottawa, Ont.; and Morton Adler, uncle of the groom-to-be, of Toronto, Ont.

MARRIAGES

BECKER-GILLIS

The marriage of Miss Claudia Gillis, daughter of Mr. and Mrs. Louis Gillis, 4320 Plamondon Street, to Hyman Becker, son of Mrs. Etta Becker, 4639 Hutchison Street, and the late Samuel Becker, was solemnized at Chevra Tehilim Synagogue, on Sunday, November 17, at one o'clock, by Rabbi Morris Werner, assisted by Cantor W. Frischman. The bride was given in marriage by her parents. She wore a white, peau de faille gown, the fitted bodice of which was made with a jewel neckline; and long sleeves; the full skirt finishing in a short train. Her elbow-length veil of tulle illusion was topped by a seed-pearl-beaded tiara; and she carried a bouquet of purple orchids, and stephanotis. Marilyn Gillis, aged sixteen years, was her sister's maid of honour. She wore a turquoise-blue, peau de soie dress; with a blue, pill-box hat; and carried a bouquet of white, and pink roses; and carnations. Carol Bernstein, aged eight years, niece of the groom, was an attendant, wearing a white, organdy dress; and a headband of white, and blue carnations; and carried a nosegay of blue, and white chrysanthemums. Donna Gillman, aged seven years, niece of the groom, was flower girl. She wore a white, and pink organdy dress; with a head band of white, and pink carnations; and carried a basket of those flowers. Abe Bernstein, brother-in-law of the groom, was best man. The ushers were: Gary Bernstein, and Allan Levine, nephews of the groom; Harvey Kirstein, Lawrence Bresinger, Morris Shames, Abe Gmora, Norman Epstein, and Harry Friedman. Brian Gillis, aged nine years, brother of the bride, was ring-bearer. The wedding flowers were white, pink, and blue carnations, chrysanthemums, and gladioli. One hundred and eighty-two guests were received in the Synagogue hall. Mrs. Gillis, mother of the bride, wore a royal-blue, georgette sheath, made with a jewel neckline; long sleeves; and a jacket beaded with rhinestones. She had a blue, pill-box hat. Mrs. Becker, mother of the groom, wore a pale blue, peau de faille gown; re-embroidered with lace, which had three-quarter-length sleeves; and sheath skirt appliqued with matching flowers; with a blue hat. Their corsages were of white orchids. Mrs. Samuel Gitlits, grandmother of the bride, wore a rose-coloured, lace, sheath gown, with its own jacket. Her hat was rose-coloured. Mrs. Libby Williams, grandmother of the bride, wore a blue, lace gown. The bodice was embroidered with rhinestones, and had a high neckline; and long sleeves. Her hat was of blue peau de soie. Each had a white orchid corsage. Mr. and Mrs. Hyman Becker spent their wedding trip in Washington, D.C.; and in New York, the bride departing in a blue, and white, knitted suit; with a corsage of white orchids. They have taken up resident at 4780 Carlton Avenue.

INHABER - BERNSTEIN

The marriage of Miss Rhoda Bernstein, daughter of Mr. and Mrs. David Bernstein, 7514 Eastluc Road, to Jack Inhaber, son of Mrs. Dora Inhaber, 3975 St. Urbain Street, and the late Nathan Inhaber, was solemnized at Shomrim Laboker Synagogue, on Sunday, October 27, at six o'clock, by Dr. Chaim N. Denburg, Rabbi, assisted by Cantor Arieh L. Subar. The bride was given in marriage by her parents. She wore a white, peau de faille gown. The fitted bodice embellished with appliques of crystals, was fashioned with a boat-shaped neckline and long sleeves; and the bell-shaped skirt finished in a long train. Her veil of tulle illusion was caught to a crown of crystals, and seed-pearl-beads. She carried a prayer book, with white, and pink orchids. Mrs. Abe Kopyta, sister of the groom, was matron of honour. She wore a pink, peau de soie gown; made with cap sleeves; and a bell-shaped skirt. She had a matching pill-box hat; and carried a cascade bouquet of pink carnations. Marlene Atlas, aged nine years, cousin of the bride, was junior bridesmaid. She wore a pink organza dress, with matching embroidery on the bodice. She had a bandeau of pink rosebuds; and she carried a nosegay of pink, and white carnations. Francine Kopyta, aged five years, niece of the groom; and Mindy Shulman, aged five years, were flower girls. They were dressed alike in full-skirted, pink, organza dresses. They had matching bandeaux of pink rosebuds; and carried baskets of rose petals. Murray Bernstein, brother of the bride, was best man. The ushers were: David Inhaber, brother of the groom; Abe Kopyta, and Louis Melamed, brothers-in-law of the groom; Stanley Kopyta, nephew of the groom; Baruch Mark, cousin of the groom; Sidney Lewicky, and Leonard Lewicky, cousins of the bride. Standards of pink, and white roses, carnations, and chrysanthemums, were the wedding flowers. The wedding music was played by an orchestra. Two hundred and forty guests were received in the Synagogue hall. Mrs. Bernstein, mother of the bride, wore a pink Chantilly lace gown, set over peau de soie; and designed with a high, scalloped neckline; and a sheath skirt, with a detachable, back-panel. She had a matching hat. Mrs. Inhaber, mother of the groom, wore a sleeveless, rose-coloured, chiffon and lace gown. She had a matching draped chiffon hat. Each had a corsage of mauve orchids. Mr. and Mrs. Jack Inhaber spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y., the bride departing in a blue, knitted suit; and a corsage of white orchids. They have taken up residence at 7080 Cote St. Luc Road. Here for the marriage were: Mr. and Mrs. Baruch Mark, of Israel, cousins of the groom; Mr. and Mrs. I. Strasberg, Mr. and Mrs. S. Freeman, Mr. and Mrs. S. Erlick, and Lloyd; Miss Ruth Erlick, Dr. and Mrs. J. Bernstein, Dr. and Mrs. J. Kay, all cousins of the bride; Mrs. J. Berstyn, Mrs. F. Fox, and Mrs. S. Bernstein; aunts of the bride; and Mr. and Mrs. David Silver, all of Toronto, Ont.

BIRTHS

Born, to Mr. and Mrs. Zalman Singer (nee Bena Borenstein), 6280 Van Horne Avenue, on December 13, at the Jewish General Hospital, a daughter, Naomi-Yael; sister of Ruth, aged nine years; Joan, seven; and Miriam, five and one-half; granddaughter of David Singer, 3280 Van Horne Avenue; and of the late Mrs. Rashe Singer; and of Mr. and Mrs. Julius Borenstein, 6660 Wilderton Avenue.

Born, to Mr. and Mrs. Mac Simon (nee Frances Gordon), 868 Gray Circle, on December 17, at the Royal Victoria Hospital, a daughter, Teresa Illene; sister of Stephen, aged three years; granddaughter of Mr. and Mrs. Philip Simon, 4200 Bouchette Street; and of Mr. and Mrs. Jack Gordon, 5526 Ashdale Avenue; great-granddaughter of Mrs. Jennie Spinner, 4780 Carlton Avenue.

Born, to Mr. and Mrs. Mair Fried (nee Barbara Gesser), of Montreal, on December 2, at the Jewish General Hospital, a son, Gordon; sister of Roberta, aged three years; granddaughter of Mr. and Mrs. I. Gesser, of Montreal; and of Samuel Fried, of Rouyn, Quebec, and the late Mrs. Gitel Fried; great-grandson of Mr. and Mrs. A. Rabinovitch. Godparents are Dr. and Mrs. Isaac Fried, of Montreal. Mr. Fried, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Alan Marmor (nee Eileen Engler), 6280 Northcrest Place; on November 28, at the Royal Victoria Hospital, a son, Eric Ted; grandson of Mrs. Fanny Engler, 6220 Northcrest Place, and of the late Louis Englem; and of the late Mr. and Mrs. Saul Marmor. Godparents are Mr. and Mrs. Albert Engler, 2795 Darlington Place, uncle, and aunt. Murray Marmor, 5315 Hutchison Street, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Larry Shadowitz (nee Sandra Bly), 1740 St. Louis Street, on December 1, at the Jewish General Hospital, a son, Steven Brian; grandson of Mr. and Mrs. M. Bly; and of Mr. and Mrs. S. Shadowitz. Godparents are Mr. and Mrs. H. Sternthal, uncle, and aunt; all of Montreal. Mr. Shadowitz, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Mortimer J. Cohen (nee Farla Shatner), 5510 Robinson Avenue, on December 8, at the Royal Victoria Hospital, a son, Stephen Saul; grandson of Mr. and Mrs. Joseph Shatner, 8 Briardale Road; and of Mrs. Sarah Cohen, of Montreal, and the late Saul Cohen; great-grandson of Mrs. Annie Caplan, 4911 Dornal Avenue. Godparents are Abe Caplan, 4911 Dornal Avenue, uncle; and Mrs. Samuel Guttman, 1930 Cambridge Road, aunt. Mr. Shatner, grandfather, and Abe Caplan, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Nathan Kader (nee Sally Stern), 5724 Brookside Street, on November 25, at the Jewish General Hospital, a son, Jeffrey Samuel; brother of Harvey, aged six years; Sharon, four; and Tina, twenty months; grandson of Louis Stern, of Ottawa, Ont., and the late Mrs. Jane Stern; and of the late Mr. and Mrs. Abraham Kader. Godparents are Mr. and Mrs. Ruby Nadell, of Ottawa, great-uncle, and great-aunt. David Kader, 5768 Leger Street, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Herbert Goodis (nee Frances Waxman), 4025 Mackenzie Street, on December 14, at the Jewish General Hospital, a son, Jeffrey Norman; brother of Gerald, aged twelve years; and of Sandra, eight; grandson of Mrs. Sadie Waxman, 4090 Bouchette Street, and the late Nathan Waxman; and of Mrs. Leah Goodis, 5745 Blossom Avenue, and the late Jack Goodis. Godparents are Mr. and Mrs. Julius Waxman, 320 Gratton Street, uncle and aunt. Moe Atlas, 5745 Blossom Avenue, uncle held the baby during the ceremony.

Born, to Mr. and Mrs. Larry Winkoff (nee Annabelle Yanofsky), 4825 St. Kevin Street, on November 21, at the Jewish General Hospital, a son, Steven Murray; grandson of Mr. and Mrs. Barry Yanofsky, 6841 Hutchison Street; and of Mrs. Ethel Winkoff, 1565 Van Horne Avenue, and the late Stanley Winkoff; great-grandson of Mr. and Mrs. D. Merovitz, 753 Outremont Avenue; and of Mrs. M. Winikoff, of Montreal. Godparents are Mr. and Mrs. Norman Erdile, 635 Brunet Street, uncle, and aunt. Dr. Ernest Goldstein, 4818 Lacombe Avenue, great-uncle, held the baby during the ceremony.

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Social Notes—Montreal

Mr. and Mrs. William Reich, 5771 McAlear Street, celebrated the bar-mitzvah of their son, Kenneth Earl, who was called to the Reading of the Law, at Beth Zion Synagogue. He is the brother of Stanley, aged fifteen and one-half years; Marlene, nine and one-half; and Helaine, five and one-half; grandson of Mr. and Mrs. Jacob Reich, 5221 Baranac Avenue; and of Mrs. Ethel Sohmer, 5936 Hutchison Street, and the late Samuel Sohmer. Kiddush was observed. Mr. and Mrs. Reich received one hundred and seventy-five guests at a luncheon, in the Synagogue hall. Mrs. Reich wore an oyster-coloured woolen ensemble; with a beige feathered hat. Mrs. Jacob Reich wore a blue, silk-brocade suit; and had a white felt hat. Mrs. Sohmer wore a two-piece brocaded suit; and had a matching hat. Marlene wore a light red wool dress; and Helaine, a red silk dress, with matching embroidery. Seated at the head table with the family were: Rabbi Sidney Shoham, and Mrs. Shoham; and Cantor Tibor Holcser. The bar-mitzveh boy spoke. Rabbi Sydney Shoham blessed the challah. Morris Sohmer, oncle, was toastmaster. A white, and red cake, and a centrepiece of red, and white roses and carnations adorned the table.

Mr. and Mrs. Hyman Perlman, 1509 Ducharme Avenue, celebrated the bar-mitzvah of their son, Bernard Lawrence, who was called to the Reading of the Law, at Chevra Thillim Synagogue. He is the brother of Natalie Roslyn, aged sixteen years; grandson of the late Mr. and Mrs. M. Lipshitz; and of the late Mr. and Mrs. D. Perlman. Kiddush was observed. Following the services, Mr. and Mrs. Hyman Perlman were hosts to eighty guests at a luncheon in the Synagogue hall. Mrs. Perlman wore a turquoise-blue, and white shantung suit; and had a white hat. Natalie wore a wine-coloured velvet two-piece suit. Seated at the head table with the family were: Cantor W. Frischman; Mr. and Mrs. M. Talzman; Mrs. H. Seldon, of Detroit, Mich.; Mrs. A. Ross, 578 Mount Pleasant Road, Toronto, Ont.; Mrs. Sarah Perlman, of New York; all uncles, and aunts; Mr. and Mrs. A. Perlman, of Troy, N.Y.; Mr. and Mrs. D. Stein, of Toronto; and Mr. and Mrs. Philip Goldenberg. Cantor Frischman asked the blessing over the challah. The bar-mitzvah boy spoke. A centerpiece of blue and white carnations, and a white and blue cake, beautified the table.

Mr. and Mrs. William Bly, 335 Harris Street, celebrated the bar-mitzvah of their son, Barry, who was called to the Reading of the Law, at Young Israel Synagogue, of St. Laurent. He is the grandson of Mrs. Gertrude Bly, 305 Petit Street, and of the late B. Bly; and of the late Mr. and Mrs. B. Gross. Kiddush was observed. Mr. and Mrs. William Bly were hosts to two hundred guests at a luncheon in the Synagogue hall. Mrs. William Bly wore a blue knitted sheath; and had a matching hat. Mrs. Gertrude Bly wore a navy-blue shantung sheath; and had a matching hat. Seated at the head table with the family were: Rabbi Myer Kizelnik; Mr. and Mrs. D. Garnaise, Mr. and Mrs. Max Bly, Mr. and Mrs. P. Slotnick, Mr. and Mrs. J. S. Sandler, Mr. and Mrs. Harry Rosenberg, Mrs. Faigle Lazar, and Mrs. T. Wiseman, of Hillside, N. J., all uncles, and aunts. Rabbi Myer Kizelnik blessed the challah. The bar-mitzvah spoke. A white, and blue cake, and a composition of white, and red carnations, and roses, adorned the table. Barry was the all-around student of the United Talmud Torahs, and won a scholarship to attend Herzliah High School.

Mr. and Mrs. Aron Rotenberg, 58 Radcliffe Road, celebrated the bar-mitzvah of their son, Mendel, who was called to the Reading of the Law, at Beth Zion Synagogue. He is the brother of Miss Sarah Rotenberg; and Ella, aged eight years; grandson of the late Mr. and Mrs. Mailech Rinder; and of the late Mr. and Mrs. Mendel Rotenberg. Kiddush was observed. That evening, Mr. and Mrs. Aron Rotenberg were hosts to one hundred and ninety guests at a dinner-dance, in the Synagogue hall. Mrs. Rotenberg wore a mauve peau de soie gown, with appliques of lace; and had a corsage of mauve orchids. Miss Rotenberg wore a blue chiffon sheath, designed with a back-draped panel, and cap sleeves; and a corsage of pink carnations. Ella wore a pink chiffon party dress; and a wrist-let of pink carnations. Those who lit the candles besides the family were: Mr. and Mrs. S. Rotenberg, of Long Island, N. Y.; Mr. and Mrs. M. Rotenberg, Mr. and Mrs. Israel Rotenberg; Harry Rotenberg, of Brooklyn, N. Y.; Miss Ella Birenbaum, of Palmerstone, New Zealand, all cousins; Mr. and Mrs. G. Piskiel, and Betty, Leon, and Harold, of Brooklyn, N. Y.; Mr. and Mrs. M. Rotmenah, Mr. and Mrs. J. Sternthal, Mr. and Mrs. M. Klempner, Mr. and Mrs. M. Greenberg, Saul Englinger, of Long Island, N. Y.; Misses Annette Wolfstein, Dora Nicrinski, Rona Gold, Izzie Kopinsky, and Ben. Garfinkle. Seated at the head-table with the family were: Mr. and Mrs. S. Rotenberg, Mr. and Mrs. M. Rotenberg, Mr. and Mrs. Israel Rotenberg, Harry Rotenberg, Mr. and Mrs. G. Piskiel, Mr. and Mrs. M. Rotmenah, and Saul Englinger. Mr. Rotmenah asked the blessing over the challah. The bar-mitzvah boy spoke. A centrepiece of white and red carnations and gladioli, combined with the white and blue cake, to trim the table. Mr. and Mrs. A. Lustig, of Granby, Quebec, were guests.

BAR-MITZVAHS

Marvin Howard, son of Mr. and Mrs. W. Glassman, 5773 Melling Street, will be called to the Reading of the Law, in honour of his bar-mitzvah, on January 18, at Beth Zion Synagogue. He is the brother of Michael Glassman; grandson of Mr. and Mrs. S. Glassman, 4780 Carlton Avenue; and of Mr. and Mrs. H. Slifka, 2201 Maplewood Avenue. Kiddush will be observed.

DEATHS

Reverend Lazar Kronick, 5687 Mountain Sights Avenue, died on Monday, December 2, at the Jewish General Hospital. He is survived by his wife, Mrs. Leah Druian Kronick; two daughters: Mrs. Morris Feinstein (Riva), 20 Glenmore Road; Mrs. O. Horner (Beverley), 5625 Mountain Sights Avenue; five grandchildren: Rhoda, Barry, and Marvin Feinstein; and Sharon, and Irwin Horner; a sister, Mrs. Clara Pollack, of New York. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Shomrim Laboker Cemetery. Shiva was at the home of Mr. and Mrs. Morris Feinstein.

Mrs. Sophie Barbarush Birenbaum, 5276 Mariette Avenue, the widow of Jack Birenbaum, died on Saturday, November 30, at the Jewish General Hospital. She is survived by two sons: Louis Birenbaum, 5262 King Edward Avenue; and David Birenbaum, 5551 King Edward Avenue; four daughters: Mrs. Issie Parkovnick (Rae), 6174 Birnam Street; Mrs. A. Goldberg (Bessie), 5274 Mariette Avenue; Mrs. H. Kaplan (Chainie), of New York; and Miss Pauline Birenbaum, 5276 Mariette Avenue; fourteen grandchildren: Chainie, Donna, and Howard, children of Mr. and Mrs. Louis Birenbaum; Marilyn, Joel, and Judith, children of Mr. and Mrs. David Birenbaum; Samuel, and Jeffrey Parkovnick; Mina, Rena, and Sheldon Goldberg; and Glenn, Wayne, and Evan Kaplan. Funeral services took place from Paperman's. Rabbi A. Bernard Laffell officiated. Burial was at Independent Hebrew Sick Benefit Society Cemetery. Shiva was at the home.

Mrs. Antonia Taube Margulies Weiss, of Milano, Italy, aged ninety-one years, the widow of Filippo Fishel Weiss, died there on Friday, October 18. She is survived by two sons: Ernest Weiss, 4984 Cumberland Avenue, Montreal; and Lodovico Weiss, of Trieste, Italy; five daughters: Mrs. Fogl Margulies, of Budapest, Hungary; Mrs. Edmund Kauders (Margherita); and Miss Carlotta Weiss; both of Milano; Mrs. Joseph Stern (Rosa), of Modena, Italy; and Mrs. Giovanna Berger, 4978 Cumberland Avenue, Montreal; eight grandchildren; and three great-grandchildren. Funeral services took place in Milano. Shiva was at the home of Mr. and Mrs. Ernest Weiss.

Mrs. Jennie Solomon Temkin, 5490 Lemieux Street, died on Tuesday, November 12, at the Royal Victoria Hospital. She is survived by her husband, Frank Temkin; a daughter, Mrs. Philip Bernamoff (Mildred), 4221 Van Horne Avenue; two grandchildren, Alan, and Kenneth Bernamoff; a brother, Issie Solomon; three sisters: Mrs. Max Solomon (Fay); Mrs. Harry Singer (Helen); and Mrs. Eli Adler (Buddy); all of Montreal. Funeral services took place from Paperman's. Rabbi Isaac J. Teicher officiated. Burial was at the Ship family plot on De La Savanne Street. Shiva was at the home of Mr. and Mrs. Philip Bernamoff.

Mrs. Sarah Zimmerman Gladstone, 8564 Stuart Avenue, died on Tuesday, December 3, at home. She is survived by her husband, Morris Gladstone; two sons: Jack Gladstone, Alex Gladstone; two daughters: Mrs. Joseph Epstein (Irene), Mrs. Saul Albin (Esther), all of Montreal; nine grandchildren: David, Judith, and Gila, children of Mr. and Mrs. Alex Gladstone; Stanley, Gerald, and Lorraine Epstein; Ruth, Janet, and Steven Albin; a brother, Jaime Zimmerman, of Buenos Aires, Argentina. Funeral services took place from Paperman's. Dr. Eliezer Ebner, Rabbi, officiated. Burial was at Jewish Assistance Cemetery. Shiva was at the home.

Mrs. Celia Klein Fram, 5550 Bradford Place, died on Monday, November 25, at home. She is survived by her husband, Phillip Fram; a daughter, Mrs. Bernard Blumer (Janet), 5718 Westluke Street; two grandchildren: Randy, and Richard; two brothers: Samuel Klein, 664 Murray Hill Avenue; and Louis Klein; two sisters: Mrs. Rosa Singer; and Mrs. L. Gelfand (Anne), 4422 Marcil Avenue; both of Montreal. Funeral services took place from Paperman's. Rabbi Leon Fram, of Detroit, Mich., her brother-in-law; and Rabbi Wilfred Shuchat officiated. Burial was at Shaar Hashomayim Cemetery. Shiva was held at the home.

Irwin Bernard Blond, 4877 Circle Road, aged fifty-five years, died on Wednesday, November 20, at the Jewish General Hospital. He is survived by his wife, Mrs. Shirley Levine Blond; two sons, David Blond, 5526 Ashdale Avenue; and Robert Blond; five brothers: Joseph Blond, Phillip Blond, Max Blond, Arthur Blond, and Charles Blond; two sisters: Mrs. Myron Simon (Lily), all of Montreal; and Mrs. Moe Hahamovitch (Florence), of Miami, Florida. Funeral services took place from Paperman's. Dr. Solomon Frank, Rabbi, officiated. Burial was at Shaar Zion Cemetery. Shiva was at the home.

BIRTHS

Born, to Mr. and Mrs. Norman Shadowitz (nee Diane Gail Steinberg), 2025 Ward Avenue, on December 5, at the Royal Victoria Hospital, a son, Robert Lawrence; brother of Mitchell, aged four years; and Steven, three; grandson of Mr. and Mrs. David Steinberg, 5551 Campden Place; and of Mrs. Betty Shadowitz, 4660 Bourret Street, and the late Mac Shadowitz; great-grandson of Samuel Steinberg, 5551 Campden Place. Godparents are Mr. and Mrs. Morton Leiberman, 1106 Raynold Street, uncle, and aunt. Mr. Steinberg, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Norman Wolfson (nee Frances Klaiman), 6860 Fielding Avenue, on December 11, at the Jewish General Hospital, a daughter, Victoria Lynn.

Born, to Mr. and Mrs. Nahum Gelber (nee Sheila Portigal) 4115 Jean Brillant Avenue, on November 24, at the Royal Victoria Hospital, a son, Geoffrey John; brother of Allan; grandson of Mr. and Mrs. David Gelber, of Montreal; and of Mr. and Mrs. David Portigal, of Winnipeg, Man. Godparents are Gordon Naimer, and Miss Dulcie Evans, both of Montreal. Mr. Gelber, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Bernard Spector (nee Ida Gordon), 186 Wexford Crescent, on December 6, at the Royal Victoria Hospital, a daughter, Linda Michelle; sister of Allan Jeffrey, aged two and one-half years; granddaughter of Mr. and Mrs. Morris Gordon, 260 Simcoe Avenue; and of Mr. and Mrs. H. Spector, 7510 Cote St. Luc Road; great-granddaughter of Mrs. Frada Aron, of Russia; and of Mrs. Mina Spector, 6926 Baily Road.

Born, to Mr. and Mrs. Harold Trevick (nee Evelyn Yancovitch), 5130 Bourret Street, on November 17, at the Jewish General Hospital, a daughter, Ellen Rona; granddaughter of Michael Yancovitch, 5130 Bourret Street, and the late Mrs. Ettie Yancovitch; and of Mr. and Mrs. Jack Trevick, 45 Joyce Avenue.

Born, to Mr. and Mrs. Alec Torchinsky (nee Anne Naimark), 1075 Marlatt Street, on October 25, at the Royal Victoria Hospital, a son, Stephen; brother of Pamela, aged four and one-half years; and Ruth, two and one-half years; grandson of Mr. and Mrs. Saul Naimark, 4150 St. Kevin Street; and of Mr. and Mrs. Charles Torchinsky, 4148 Clark Street. Godparents are Mr. and Mrs. David Wanger, 555 Brunet Street, uncle, and aunt. Mr. Torchinsky, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Peter Benderoff (nee Edith Baranovsky), 201 Dresden Avenue, on December 14, at the Jewish General Hospital, a daughter, Beverely Ann; sister of Stephen, aged thirteen years; Reese, eight; and Clifford, six; granddaughter of Mr. and Mrs. B. Baranovsky, 4840 Plamondon Street; and of Samuel Benderoff, 383 L'Acadie Boulevard, and the late Mrs. Bertha Bendaroff.

Born, to Mr. and Mrs. Eli Master (nee Carole Kugler), 3500 Linton Avenue, on November 21, at the Royal Victoria Hospital, a son, Neil; brother of Susan Marjorie, aged thirteen months; grandson of Mr. and Mrs. R. Master, 4044 Mackenzie Street; and of Mr. and Mrs. H. Kugler, 2160 Nantel Street; great-grandson of Jack Kugler, of Montreal. Godparents are H. Kugler, grandfather, and Mrs. R. Master, grandmother. Reverend Moishe Master, 5253 Hutchison Street, great-uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Gary Moscowitz (nee Honey Fox), 260 St. Aubin Street, on December 17, at the Jewish General Hospital, a daughter, Sari-Ellen; granddaughter of Mr. and Mrs. Harry Fox, 2009 Ward Street; and of Mr. and Mrs. Samuel Moscowitz, 7485 Stuart Avenue; great-granddaughter of Mrs. Anna Fox, of Montreal.

Born, to Mr. and Mrs. Harvey David Black (nee Marjorie Schwartzman), 5469 Westminster Avenue, on December 4, at the Royal Victoria Hospital, a son, Samuel Thomas; grandson of Mr. and Mrs. Ben. Schwartzman, 606 Westluke Street; and of Mr. and Mrs. Sidney Black, 4838 Melrose Avenue; great-grandson of Mr. and Mrs. Harry Schwartzman, 4965 Decarie Boulevard; of Mr. and Mrs. Israel Saltzman, 1125 Bernard Avenue West; and of Mr. and Mrs. Abraham Keller, 454 Grosvenor Avenue. Godparents are Mr. and Mrs. Joseph Black, 5716 Westluke Street, great-uncle, and great-aunt. Harry Schwartzman, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Alvin Thuna (nee Sandra Chapnik, formerly of Toronto, Ont.), 1129 Maria Crescent, on November 30, at the Royal Victoria Hospital, a son, Gary Mark; brother of Rhonda, aged four years; and Marla, three; grandson of Mr. and Mrs. J. Thuna, 4845 Plamondon Street; and of Mr. and Mrs. J. Chapnik, 105 Caribou Avenue, Toronto; great-grandson of Mrs. Pearl Sherman; and of Mrs. Sarah Levine, all of Toronto. Godparents are Morton Thuna, 2490 Mantha Street, uncle; and Mrs. Larry Cohen, of Toronto, aunt. Mr. Chapnik, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Sydney Bezonsky (nee Audrey Feldman, formerly of Montreal), of Los Angeles, Calif., on November 30, at the Kaiser Foundation Hospital, in Los Angeles, a son, Scott Mitchell; brother of Michael, aged one and one-half years; grandson of Mr. and Mrs. C. Feldman, 3900 Bouchette Street; and of Mr. and Mrs. Max Bezonsky, of Los Angeles.

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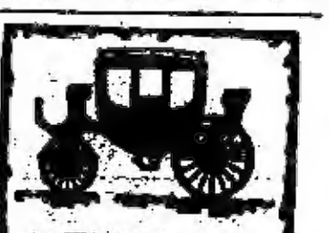
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RBI BREAD ROLLS

Auschwitz Death Camp Trial Will Be Biggest German Post-War Trial Of Nazi Criminals; For Eight To Twelve Months

(Continued from Page One)

According to documentary evidence, the Birkenau gas chambers, equipped with Cyclon-B gas, could kill about 60,000 persons in 24 hours. The Cyclon B was delivered by the firm Dgesch, a subsidiary company of I. G. Farben; in 1942 and 1943 alone, almost 20,000 kilograms of this gas were delivered to Birkenau.

Transports of Jews for gassing arrived in Auschwitz from Poland, Germany, Holland, Belgium, France, Greece, Hungary, Slovakia, Croatia, Italy, the Baltic States and Theresienstadt, each of these areas accounting for tens and hundreds of thousands of victims.

With the growing defeats of the German army and the threat of the Soviet advances, the liquidation of Auschwitz began. The files of the Political Section began to be destroyed on September 28, 1944. On October 7, 1944, the Special Commando revolted and put Crematorium IV to the torch. On November 2, 1944, the gassings stopped and on November 26, Himmler ordered the destruction of the gas chambers and crematoria.

Nonetheless, a RSHA (Reichssicherheitshauptamt) transport still left Berlin on January 5, 1945. The evacuation of Auschwitz was ordered on January 17, 1945; at the last roll-call 66,020 inmates were still counted. On January 27, 1945, Auschwitz was occupied by the Red Army, thus putting a final end to this infamous undertaking.

Auschwitz fulfilled actually two purposes: non-Jews were to die there a "natural death." For Jews it was an annihilation institution. Thus, non-Jews were kept alive as long as they served a useful purpose, by exploitation of their labor. Jews were, with few exceptions, sent at once to death.

As an exploitation center Auschwitz was not a camp, it was an empire, consisting of two mother camps (Auschwitz and Birkenau) and a vast net of subsidiary camps stretching in one direction as far as Brno (Czechoslovakia); and in another as Neustadt and Frankenthal in Germany, about 125 km. as the crow flies. Not only I. G. Farben, but also Krupp, the "Union," minings and cement production enterprises had their factories there. Some 3,000 Waffen-SS-men served as guards, apart from the 300 SS camp staff, 200 SS administrators, and many others.

Only some 400,000 inmates were registered in Auschwitz, of whom, as mentioned, only about 60,000 survived, but the millions of Jews who perished there en masse were not even noted in the registers. They were brought directly to the gas chambers of Birkenau and gassed there. Because of the lack of records there are differences in the estimates of the numbers of victims who perished in Auschwitz. Hoess claimed that Eichmann gave him the figure of two and one-half million Jews brought to Auschwitz for annihilation, but he himself once stated that the figure was exaggerated, and at another time gave an estimate of four million.

A former inmate of Auschwitz, Smolen, who worked in the reception office of Auschwitz, and thus was familiar with the incoming transports, estimated that some three million persons were gassed there until the spring of 1944 (that is, not counting the 400,000 Hungarian Jews brought there subsequently). J. Gumkowski, the director of the Polish Central Commission to Investigate Nazi Crimes, assumes that, all in all, Auschwitz swallowed up about four million human beings. The figure of 2.5 million is regarded as the minimum.

From All Occupied Areas: Jews were sent to Auschwitz in trains from all German occupied areas. Upon arrival in Auschwitz the Jews were driven out of the cars and their luggage taken to huge depots, which were known as "Kanada" (the name was given by the inmates because of the riches accumulated there). The deportees were driven to what was called a "bathing institute;" there camp physicians used to select a small number (less than 10 per cent of the total) of young Jews capable of physical work; they were brought into the camp.

But not all of them were kept alive: if the camp administrator did not need them, they were also sent for gassing. The rest went directly to the gas chambers. If the gas chambers could not swallow up all of them at once, they were, without being registered, housed for a while in depots.

The naked Jews were driven, with the assistance of dogs, sticks, and whips, into the gas chambers, which were provided with showers and water pipes so as to have the appearance of bath houses. Women and children usually went first, the men followed. When about 3,000 humans were so pressed in, the doors were closed and the gassing started.

The gassing was usually done, as mentioned, with Cyclon B gas, in the form of small particles, impregnated with a substance which, under the impact of humidity and high temperature, exuded cyano peroxide, one of the deadliest poisons. This causes death through internal strangulation; if the air is sufficiently saturated, death is almost instantaneous.

However, the SS, who serviced the gas chambers, did not care to provide sufficient quantities; they simply threw in the chambers the contents of a number of cans of cyclon, so that death was frequently slow and extremely painful. If the quantity of cyclon was sufficient, those nearer the "throwing-in-shaft" died immediately, the others began to scream and grope for air but in a few minutes they all were dead on the floor. After twenty minutes no one moved. Half an hour after the gas was thrown in, the doors were opened and the removal of the corpses started.

Robbing the Dead: The Germans were not content with exploiting and robbing the living, they also robbed the dead. Nothing was small enough to be collected, sorted, and used for the benefit of the Third Reich. There were 35 special warehouses for the earthly remains of the victims. According to a report by the SS-Oberscharfuehrer Reichenbach, found in Auschwitz, within the period of 47 days, from December 1, 1944, to January 15, 1945 (in the last period of its existence), the following goods were prepared for shipment to Germany: children's linen and clothing, 99,992 complete units; women's linen and clothing, 192,625; and 222,269 men's complete units.

The corpses were in the first period put in mass graves, later burnt in stacks of 2,000 with kerosene, or destroyed with metanol, and since 1943 in crematoria. Since June, 1943, there existed five crematoria with a daily capacity of 4,756 corpses.

Gas was not the only method of killing. Work was a very effective means of murder. Hoess estimated that the monthly turnover in industries and mines, of inmates who either died or were sent to death, amounted to 20 per cent; the average period of survival of the Buna camp was three months. The camp physician, Friedrich Entress, invented the phenol injections, at first intravenous and later directly in the heart. The victims were inmates incapable of working; in some days as many as 300 were selected for such injections. Pregnant women were also killed by injections. One of the assistants of the male nurses responsible for the injections boasted that he alone killed 10,000; and another that he had liquidated 12,000 persons in this way.

Medical experiments, including experiments for mass sterilization of women and men (avowedly for future biological annihilation of the "lower races") were also conducted in Auschwitz in considerable numbers. The accused Dr. Capesius experimented with a narcotic substance (mescalin) which would force the person to reveal secrets. Women inmates were sold to a pharmaceutical firm for 170 marks each, to experiment with a new sedative (the first 150 all died of these experiments).

Over and above the exhaustive work, sickness, and maltreatment, the greatest threat to the inmates was the selections for death by SS-physicians. Any inmate who looked sick or weak or had even the slightest wound was a victim for the selectors. The total number of "selected" inmates is not known, because only fragmentary lists exist. But it is known, for instance, that in the quarantine camp of Birkenau between August 29, 1943, and October 29, 1944, a total of 7,616 inmates were so selected.

Follow The Sun To The South!

SEE PAGES 1, 4 and 5

RABBI SILVER WAS TOP-RANK

(Continued from Page One)

He resisted with all the vigor at his command any proposal to provide U. S. arms to Arab states, contending that instead of enabling these countries to combat Communist aggression, arming them would create a situation of "moral danger to Israel."

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SEE PAGES 1, 4 and 5

MONTREAL MEETINGS

★ CANADIAN JEWISH ★

Congress: The Hon. Paul Martin, Secretary of State for External Affairs, will be guest speaker at the luncheon session of the All-Canadian Rabbinic Conference, in Ottawa, on January 8, the first assembly of its kind in Canada. It will be devoted entirely to the welfare of Jews in the Soviet Union, and will be held under the auspices of the national religious welfare committee of the Congress. Religious leaders from every Jewish community in the country will attend. B. Z. Goldberg, well-known Jewish writer, and author of "The Jewish Problem In The Soviet Union," will report on the position of Jews in Russia whence he recently returned from an extended visit. Rabbi S. M. Zambrowsky, chairman of the committee, will preside.

★ TEMPLE BETH SHOLOM ★

H. Leonard Poller, Rabbi: The tenth anniversary will be celebrated at a ball, in the Community Hall, on January 11, at 7.00 p.m. Patrons are Rabbi Daniel L. Davis, director of the New York Federation of Reform Synagogues; and the Honourable David Rivlin, of Israel, Consul General. Conveners are Marvin Hollinger, and Mrs. Harvey Katz. A skit depicting some aspects of Temple activities, was written, and is directed, by Mrs. Jack Schneider. Harry Wolfe is president. Harry Halton is chairman of the celebration; Armand Speir, ticket convener; Norman Cardon, Issie Werk, Mrs. B. Silver, publicity; co-producers, Mrs. Allan Torchin, Elkin Speyer; staging, lighting and costume, committee is: Nick Walvis, and Mesdames Jack London, and Armand Spier; pianist, Mrs. Susan Vanderwater. In the skit are: Mr. and Mrs. Bernard Selvin, Mr. and Mrs. Harry Halton, Mr. and Mrs. Leon Scheim, Mr. and Mrs. Harry Wolfe, Mr. and Mrs. Allan Torchin, Dr. Lyon Lapin, Linwood Pines, Herbert Wittes, Samuel Rubinstein, Walter Wexler, Norman Cardon, Norman Genser, Q. C.; Jack Miller, Fred Kaufman, Henry Dainow, Morris Lapidos, Harry Simon, Martin Arnovitz, Arthur Friedman, Aaron Genser, Jack Schneider, Harry Segal, Henry Fleming, Clifford Better, Martin Tworoger, and Mrs. Richard Kramer.

★ HOSPITAL OF HOPE ★

Unit meeting on January 6, at 8:00 p.m., is: Isaac and Sima Rutman, at the home of Mrs. A. Halpert, 8578 Birnam Avenue. Unit meeting on January 7, at 2:00 p.m., is: Chaim Revzen-Yoisef Altman, at the home of Mrs. I. Segal, 5155 Prince of Wales Avenue. At 8:00 p.m. are: Chaim Revzen Junior, at the home of Mrs. H. Tanzer, 986 Davaar Avenue; Yoiself and Chasie Pinsky, at the home of Mrs. L. Pinsky, 4300 Western Avenue. Unit meeting on January 6, at 1:00 p.m., is: Samul Chaim Yrth, luncheon, at the home of Mrs. S. Spevak, 4847 Jeanne Mance Street. At 2:00 p.m. is: Baker-Kolker, at the home of Mrs. B. Kolker, 4437B Esplanade Avenue. At 8:00 p.m. is: Freid-Phil Cohen, at the home of Mrs. B. Hellman, 4650 Plamondon Street. Unit meeting on January 9, at 8:00 p.m., is: Hesha Berson and Rose Moss, at the home of Mrs. M. Singerman, 6822 Wilderton Avenue.

★ BETH DAVID ★

Synagogue, Rabbi Isaac J. Teicher: A Chanukah meeting of the Sisterhood was held at the home of Mrs. Nathan A. Feifer, 15 Pagnuelo Avenue. Mrs. M. Steinberg, president, presided. Mrs. Isaac J. Teicher blessed the Chanukah candles. Mesdames Nathan Dermer and Joseph Nadler poured the coffee, and Mrs. Harry Marcovitch cut the ices. Mrs. Arthur Weissler played the accordian.

★ Y.M.-Y.W.H.A. ★

Parents Without Partners will give a social evening on January 4, at 8.30 p.m. A film on Holland will be shown through the courtesy of K. L. M., Royal Dutch Air Lines, and Hendrik Jonker, of the Dutch Consulate. The Dutch theme will appear in the decorations. Refreshments will be served. Conveners are N. Vandenbergh, and Mrs. B. Mather. Hyman Garber is president.

★ BETH ZION ★

Synagogue: A panel discussion on Jewish education, sponsored by the Adult Institute of Jewish Studies, will be held on January 9, at 9:15 p.m. Rabbi Abraham Rogoff, principal of Adath Israel Academy; Mrs. Louis Novick, and Myer Richler, will speak on "Jewish Education In The Home, School, and Synagogue." Nathan Shuster, chairman of the Institute, will preside. The committee is: Rabbi Sidney Shoham, Mrs. Sol Choran, Arnold Dainstenfield, Louis Novick, Mrs. Hyman Tessler, Moe Seidman, A. Codas, Samuel Eltes, Alfred Segal, Peter Wolkove. A social hour will follow.

★ BNAI BRITH WOMEN ★

Business and Professional Girls Group, Cummi Lauder Chapter Number 548, meets on January 7, at 8.30 p.m., at 6445 Decarie Boulevard. The guest speaker will be Ralph A. Cohen. Miss Sylvia Cohen, president, will preside. Miss Shirley Feldman is program chairman; Miss Dora Kaufman, publicity.

★ JEWISH CONVALESCENT HOSPITAL ★

Ezra Ladies Society meeting was at the home of Mrs. M. Goldfarb, 595 Bloomfield Avenue. Mrs. S. Lefcort, president, presided. $359.50 was raised. Mrs. Lefcort thanked the conveners of the Bazaar, Mrs. M. Goldfarb and Mrs. B. Pinfsky.

★ TEMPLE EMANU-EL ★

Dr. Harry J. Stern, Rabbi: On January 3, at 8:15 p.m., Sermon: "The Founder of Judaism." Kiddush reception; Saturday, at 11.30 a.m., sermonette. On January 5, at 9.45 a.m., Max Malomet, former director of the Zionist Organization of Canada, and formerly of South Africa, will speak on "South Africa, Some of Its Challenging Problems," at an open Brotherhood breakfast meeting. New Brotherhood members will be inducted by: Alex Carsley, William Hoffman, president, and Isidore H. Morrell, program chairman.

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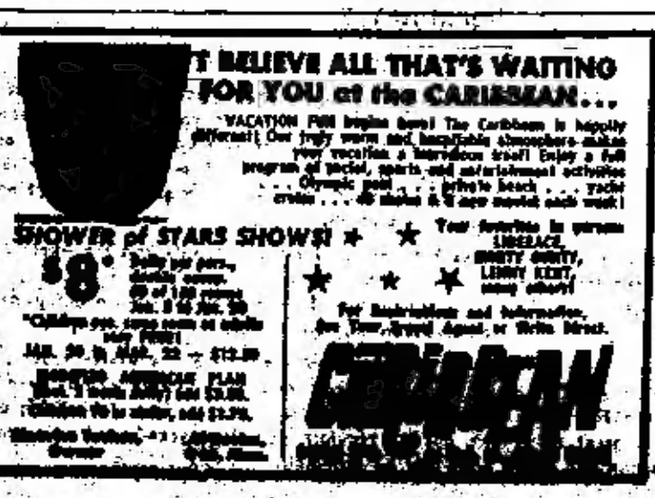
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SHERATON TEL AVIV HOTEL
Tel Aviv, Israel

July 26, 1964, at Young Israel Synagogue.

The engagement of Miss Liba Kalisky, daughter of Mrs. Fanny Kalisky, 4880 Plamondon Street, and the late Isaac Kalisky, to Leonard Frisch, son of Mr. and Mrs. M. Frisch, 6860 Souart Street, is announced.

Mr. and Mrs. Emanuel Herschman, 4600 Kent Avenue, announce the engagement of their daughter, Miss Carol Joyce Herschman, to Paul H. Shapiro, 5235 Kensington Avenue, son of the late Dr. and Mrs. Louis Shapiro, of Montreal.

APPROACHING MARRIAGES

Mr. and Mrs. Louis Rotenberg, 191 Carlton Street, Toronto, Ont., announce the marriage of their daughter, Miss Beverly Harriet Rotenberg, to Ben. Caplan, son of Mr. and Mrs. Isaac Caplan, 4675 St. Kevin Street, Montreal, to take place on Monday, January 27, 1964, at seven o'clock, at Adath Israel Synagogue, in Toronto, Rabbi Erwin Schild officiating, assisted by Cantor Murray Nixon.

Mr. and Mrs. Z. Bryant Auerbach, 4979 Jean Brillant Avenue, announce the marriage of their daughter, Miss Arlene Judith Auerbach, to Harvey Ira Kornbluth, son of Mr. and Mrs. Max Kornbluth, 975 Hartland Avenue, to take place on Tuesday, January 7, at six o'clock, at Shaar Hashomayim Synagogue, Rabbi Wilfred Shuchat, and Rabbi Charles Bender officiating.

Mr. and Mrs. David Rothenberg, 156 Wexford Crescent, announce the marriage of their daughter, Miss Charlotte Rothenberg, to Herbert Lionel Wax, son of Mr. and Mrs. Jack Wax, 543 Chester Avenue, to take place on Sunday, January 5, at half-past six o'clock, at the Sheraton-Mount Royal Hotel, Rabbi Charles Bender officiating, assisted by Cantor Eugene Goldberger.

ENGAGEMENTS

Mr. and Mrs. Cesar Saul, 4503 Decarie Boulevard, formerly of Cairo, Egypt, announce the engagement of their daughter, Miss Nadine Saul, to Stanley Stubins, son of Mr. and Mrs. Moe Stubins, 11871 Suzor Cote Street. The marriage will take place on June 14, 1964, at Spanish and Portuguese Synagogue.

The engagement of Miss Sandra Thelma Padoksin, daughter of Mrs. Beatrice Padoksin, 1800 St. Louis Street, and the late Harry Padoksin, to Harry Arnold Grief, son of Mr. and Mrs. Myer Grief, 2135 Noel Street, is announced.

Mr. and Mrs. Julius Miller, 8151 Bloomfield Avenue, announce the engagement of their daughter, Miss Shirley Rita Miller, to Fred Nelson, son of Mr. and Mrs. Michael Nelson, 110 Lyon Avenue, Toronto, Ont. The marriage will take place in June.

Mr. and Mrs. Julius Rosenstein, 6250 Mountain Sights Avenue, announce the engagement of their daughter, Miss Hannah Rosenstein, to Morton Raymond Welch, son of Mrs. Lillian Welch, 4990 Maplewood Avenue, and the late Abraham W. Welch. The marriage will take place on May 24, at Shomrim Laboker Synagogue.

Mr. and Mrs. William Klauber, 2565 Bedford Road, announce the engagement of their daughter, Miss Judith Kathleen Klauber, to Tibor Safran, of Montreal, son of Mrs. Eleanor Safran, of New York, and the late Jacob Safran. The marriage will take place on

TORONTO ENGAGEMENTS

Mr. and Mrs. Max Gandelman, 24 Almington Street, announce the engagement of their daughter, Miss Eleanor Gandelman, to Philip Starkman, son of Mr. and Mrs. Samuel Starkman, 25 Newgate Road.

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Social Notes—Toronto

Mr. and Mrs. Isadore Horowitz, 3575 Bathurst Street, left by plane to visit his parents, Mr. and Mrs. Abraham Borgman, in Caracas, Venezuela.

In Montreal, Quebec, for the marriage of Miss Rhoda Bernstein, daughter of Mr. and Mrs. David Bernstein, 7514 Eastluc Road, to Jack Inhaber, son of Mrs. Dora Inhaber, 3976 St. Urbain Street, and the late Jack Inhaber, all of Montreal, at Shomrim Laboker Synagogue, were: Mr. and Mrs. I. Strasberg, 21 Mayfair Avenue; Mr. and Mrs. S. Freeman, 433 Glengrove Avenue West; Mr. and Mrs. B. Erlick, 680 Bedford Park; Miss Ruth Erlick; Dr. and Mrs. J. Bernstein, 431 Glengrove Avenue; Dr. and Mrs. J. Kay, 180 Ava Road; all cousins of the bride; Mrs. J. Burstyn, 14 Stayner Avenue; Mrs. F. Fox, 101 Lyon Avenue; aunts of the bride; and Mr. and Mrs. David Silver, all of Toronto.

Here for the bar-mitzvah of Alan Ian Wexler, son of Mr. and Mrs. Henry Wexler, 592 Castlefield Avenue, who was called to the Reading of the Law at Adath Israel Synagogue were: Ernest Wexler and Albert Wexler, of Los Angeles, Calif.; Mrs. R. Harash, of New York; Mrs. E. Braverman, of Rochester, N. Y.; Mr. and Mrs. S. Magder, Mr. and Mrs. Jack Magder, of Smithville, Ont.; Mr. and Mrs. David Magder, Mrs. Leah Levine, Mr. and Mrs. Seymour Rosenfeldt, of Hamilton, Ont.; Mr. and Mrs. P. Davis, of Jamestown, N. Y.; Mr. and Mrs. Frank Kranetz, Mr. and Mrs. A. Brown, of Niagara Falls, N. Y.; Mr. and Mrs. N. Slopin, of Chatham, Ont.; Mr. and Mrs. P. Cadesky, of Owen Sound, Ont.; Jack Persofsky, of Colborne, Ont.; L. Bercovitz, of Montreal, Que.; Mr. and Mrs. S. Magder, Mr. and Mrs. J. Magder, Mr. and Mrs. Sidney Magder; Mr. and Mrs. M. Nash, Mr. and Mrs. M. Slepcov, Mr. and Mrs. M. Gold, Mr. and Mrs. B. Cohen, Mr. and Mrs. M. Fish, Mrs. Rose Nash, all of St. Catharines, Ont.

Mr. and Mrs. H. Gertler, 718 Victoria Avenue, Montreal, Quebec, visited their son, and daughter-in-law, Mr. and Mrs. Leonard Gertler, 6 Westover Hill Road.

Mr. and Mrs. S. Brooks, and son Leslie, formerly of 665 Roselawn Avenue, have moved to 32 Westover Hill Road.

Mr. and Mrs. Morton J. Glickman, and Jay Howard, 675 Roselawn Avenue, are visiting his parents, Mr. and Mrs. Lazer Glickman, 821 Pratt Avenue, Montreal, Quebec.

Miss Genia Borgman, daughter of Mr. and Mrs. Abraham Borgman, of Caracas, Venezuela, returned home, after visiting with her uncle and aunt, Mr. and Mrs. Max Reisberg, 7 Denmark Crescent.

Morton Adler, of Toronto, visited Mr. and Mrs. Samuel Abramovitch, 3249 Guelph Avenue, Montreal, Quebec.

Mr. and Mrs. Frank Joseph Cohen, 3110 Keele Street, spent their honeymoon in Mexico City, and Acapulco. Mrs. Cohen is the former Miss Barbara Fortus, daughter of Mr. and Mrs. Morris Fortus, 155 Augusta Avenue. Mr. Cohen is the son of Mr. and Mrs. Harold Cohen, 145 Elm Ridge Drive.

Mr. and Mrs. Michael Nelson, and their son, Fred Nelson, 110 Lyon Avenue, visited Mr. and Mrs. Julius Miller, 8161 Bloomfield Avenue, Montreal, Quebec, whose daughter, Miss Shirley Rita Miller, is the fiancee of Mr. Nelson.

Mrs. A. Ross, 578 Mount Pleasant Road, visited her sister-in-law, Mrs. Chaia Blackstone, 3355 Barclay Avenue, Montreal, Que.

Mrs. A. Shendelman, and daughter, Miss Phyllis Shendelman, 659 Sheppard Avenue West, are at the Cromwell Hotel, in Miami Beach, Florida.

Mrs. Sarah Eidlow, 4840 Cote St. Luc Road, Montreal, Quebec, was here for the funeral of her brother, Thomas S. Ram, 1646 Bathurst Street, who died on Tuesday, December 17, at the Toronto General Hospital.

Michael Cole, and Brian Lester, 104 Chiltern Hill Road, spent ten days in Nassau, B.W.I.

Mr. and Mrs. Arnold Linetsky, 20 Shalimar Boulevard, spent their honeymoon in New York; Washington, D.C., and Miami Beach, Florida. Mrs. Linetsky is the former Miss Sheila Fisher, daughter of Mr. and Mrs. Alex Fisher, 600 Castlefield Avenue. Mr. Linetsky is the son of Mr. and Mrs. Abe Linetsky, 100 Queen Street East.

Miss Carole Silver, daughter of Mr. and Mrs. Jack Silver, 874 Sheppard Avenue, left for a one-week vacation, via Trans-Canada Air Lines, for the Concord Hotel, in Kiamesha Lake, N.Y.

Mr. and Mrs. Isaac Kozlowski, 42 Beaver Valley Road, are on a two-week vacation, having travelled via Trans-Canada Air Lines, to Miami, Florida, where they are celebrating their twenty-fourth wedding anniversary.

Mr. and Mrs. Irwin Shiffman, and daughters, Heather, and Susan Shiffman, have returned from Detroit, Mich., where they were present at a party celebrating the sixteenth birthday of his cousin, Gloria Shiffman, daughter of Mr. and Mrs. Sydney Shiffman. Others present from Toronto were: Mrs. Isadore Zener, 30 Crestview Road; Samuel Shiffman, 8 Almington Avenue, uncle; and Mr. and Mrs. Saul Shiffman, and daughter, Gail Shiffman, 122 Barse Street, cousins.

Mr. and Mrs. Sol Schulman, 12 Almington Avenue, entertained sixty guests, to honour their daughter, Miss Frances Schulman, fiancee of Howard Cohen, son of Mr. and Mrs. Louis Cohen, 15 Robbie Avenue, at the home of Mr. and Mrs. Robert Steinberg, 35 Invermay Avenue, uncle and aunt of the bride-to-be. Mrs. Schulman was attired in a gold lamé, sheath dress, styled with a high waistline; draped, sleeveless bodice; and scooped neckline. Mrs. Cohen, mother of the groom-to-be, wore a black, velvet, dress, with a chiffon bodice, and scooped neckline. Both had wristlets of white carnations. Mrs. Steinberg wore a black, shift dress, with a metallic thread through the material. Mrs. Simma Steinberg, 10 Rosseau Road, grandmother of the bride-to-be, wore a black, crepe, sheath dress, with beading, on fitted bodice. Mrs. Jacob Cohen, 54 Combe Avenue, grandmother of the groom-to-be, wore a two-piece, black, crepe, sheath dress. Mrs. Morris Goodman, 196 Honiton Road, grandmother of the groom-to-be, wore a black, crepe, sheath dress, with beaded bodice. Each had a corsage of pink carnations. Miss Frances Schulman, the bride-to-be, was attired in a light blue, sheer crepe dress, embellished with a beaded, fitted bodice; and designed with a scooped neckline; sleeveless bodice, and sheath skirt. She had a wristlet of white gardenias. The buffet table was adorned with a centerpiece of pink, and white chrysanthemums, and white candelabra. Here from a distance were, Mr. and Mrs. Louis Steinberg, and daughter, Susan, of Hanover, Ont.

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Maritimes Section

Frank Zebberman, 240 Robie Street, Halifax, N.S., was in Montreal, Quebec, for the thirty-first wedding anniversary party of Mr. and Mrs. Myer Elderman, 5418 McNulty Street, and stopped at the Queen Elizabeth Hotel.

Born, to Dr. and Mrs. Gerry Weisbach (nee Elise Jane Isaacs), of Cherry Hill, N.J., on November 29, at the Philadelphia Lying-In Hospital, a son, David Andrew; brother of Michael Steven; grandson of Mr. and Mrs. A. Ralph Isaacs, 21 Orange Street, Saint John, N.B.; and of Mr. and Mrs. Leo Weisbach, of Brooklyn, N.Y.

Born, to Mr. and Mrs. George Avery (nee Rosalyn Goldstein), 640 Roselawn Avenue, Toronto, Ont., on November 2, at the Women's College Hospital, in Toronto, a son, Jonathan Isaac; grandson of Mr. and Mrs. B. N. Goldstein, 104 Leinster Street, Saint John, N.B.; and of Mr. and Mrs. Peter Avery, 640 Roselawn Avenue, Toronto.

Dr. Maurice Shapiro, a nuclear physicist, and space scientist, addressed a meeting of key men for the United Jewish Appeal of Saint John, N.B., at the home of Mitchell Franklin, 384 Lancaster Avenue, Lancaster, N.B. Dr. Shapiro is superintendent of the Nucleonics Division of the United States Navy Research Laboratory, in Maryland, and head of the Cosmic Ray Branch. He lectured in Russia, India, Japan, and Mexico, and recently returned from a tour of Israel. Charles Ross, editor of the Jewish Post, was guest speaker.

Charles Kasner, a student at McGill University, in Montreal, Quebec, visited his parents, Mr. and Mrs. Nathan Kasner, of Edmundston, N. B.

Mr. and Mrs. Morris Dalfen, and Debbie, 2465 Major Street, Montreal, Quebec, are visiting their son, and daughter-in-law, Mr. and Mrs. Manuel Dalfen, and Avie, of Dalhousie, N.B.

Mr. and Mrs. Nathan Kasner, of Edmundston, N.B., spent several days in Montreal, Quebec.

Mr. and Mrs. S. S. Jacobson, 1937 Bloomingdale Terrace, Halifax, N.S., entertained at an evening at their home, for the guest soloist, Gloria Richard, of the Halifax Symphony Concert, at Queen Elizabeth High School.

Mr. and Mrs. Manuel Dalfen, of Dalhousie, N.B., are spending two weeks in Miami, Florida, and on their return home will visit their parents, Mr. and Mrs. Morris Dalfen, 2465 Major Street, Montreal, Quebec.

Mr. and Mrs. N. Meltzer, 101 Paradise Row, Saint John, N. B., are spending the winter in Miami Beach, Florida.

Mrs. J. Kirah, of Moncton, N.B., was in Montreal, Quebec, for the marriage of her niece, Miss Florence Stubina, daughter of Mr. and Mrs. Wilfred Stubina, 8580 Champagneur Avenue, to Peter Greenstein, son of Mr. and Mrs. Max Greenstein, 5460 Trans Island Avenue.

Mrs. Nathan Fielder, and son Eric Fielder, of Moncton, N.B., visited their cousins, Mr. and Mrs. Henry Small, of Montreal, Quebec.

Mr. and Mrs. Myer Cherwin, of Glace Bay, N.S., were in Toronto, Ont., for the marriage of their niece, Miss Sheila Cheryl Fisher, daughter of Mr. and Mrs. Alex Fisher, 600 Castlefield Avenue, to Arnold Linetsky, son of Mr. and Mrs. Abe Linetsky, 100 Queen Street East.

BAR-MITZVAHS

Robert, son of Dr. and Mrs. Aaron Pozen, 31 York Downs Drive, will be called to the Reading of the Law, in honour of his bar-mitzvah, on January 25, at Adath Israel Synagogue. He is the brother of Shelley, aged seventeen years; Rona, eleven; Martin, nine; and Sheryn, seven; grandson of Mrs. Ida Bidnovitz, 247 Markham Street. Kiddush will be observed; and there will be a luncheon.

ENGAGEMENTS

Mr. and Mrs. Julius Miller, 8161 Bloomfield Avenue, Montreal, Quebec, announce the engagement of their daughter, Miss Shirley Rita Miller, to Fred Nelson, son of Mr. and Mrs. Michael Nelson, 110 Lyon Avenue. The marriage will take place in June.

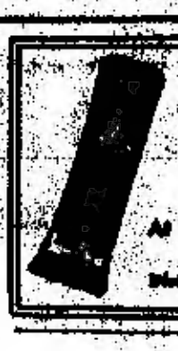
BIRTHS

Born, to Mr. and Mrs. Harvey Mellon (nee Lorraine Garshon), 73 Garthdale Court, on December 16, at the New Mount Sinai Hospital, a son, Robert David; brother of Richard, aged four years; grandson of Mr. and Mrs. Joseph Garshon, 111 Braemar Avenue; and of Mr. and Mrs. Aaron Mellon, of Winnipeg, Manitoba; great-grandson of Mrs. Tilly Garshon, 144 Elm Ridge Drive. Godparents are Mrs. Tilly Garshon, and Allan Garshon, 111 Braemar Avenue, uncle. Max Moskowitz, 34 Ellsworth Avenue, great-uncle, held the baby during the ceremony.

DEATHS

Thomas S. Ram, 1646 Bathurst Street, died at the Toronto General Hospital, on Tuesday, December 17, at the age of seventy years. He is survived by his wife, Mrs. Rose Ram; three sisters: Mrs. Sadie Eidlow, of Montreal, Que.; Mrs. M. Frankel, of Stamford, Conn.; and Miss Muriel Ram, of New York; and a brother, Bert Ram, of Aitken, South Carolina. Rabbi Bernard Rosensweig officiated at the funeral services. Interment was at Beth Tzedec Memorial Park. Shiva was at the home.

Victor Shapiro, 11 Park Hill Road, died at the Toronto General Hospital, on December 12, at the age of seventy-one years. He is survived by his wife, Mrs. Hilda Shapiro; a daughter, Mrs. S. Naftolin (Muriel), 45 Marquette Avenue; a son, Norman Shapiro, 71 Brucewood Crescent; five grandchildren: Ricky, and Joel Naftolin; Debby, Beverley, and Leslie Shapiro; and a sister, Mrs. Sally Shapiro; 1966 Eglinton Avenue West. Rabbis G. Feder, S. Langer, and Bernard Rosensweig officiated at funeral services, and Cantor Henry Wahrman, assisted. Interment was at Bathurst Lawn Cemetery, Nantypour section. Shiva was at [illegible].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HONEY FRUIT CAKE

four eggs
one cup sugar
one-half cup oil
one cup liquid honey
one-eighth teaspoon cinnamon
two cups white raisins
one cup walnuts
one cup fruit juice
two and one-half cups flour
one-quarter teaspoon soda
one and one-half teaspoons baking powder
one-quarter teaspoon salt
one-quarter teaspoon ginger
one-half cup maraschino cherries
one teaspoon vanilla

Beat egg yolks and sugar. Add oil, honey, and juice, and mix well. Add sifted dry ingredients; raisins, cherries, chopped nuts, and vanilla. Beat in electric mixer for ten minutes. Beat egg whites until very stiff. Fold gently into batter. Pour batter into a greased, ten-by-twelve-inch baking pan. Bake at three hundred and fifty degrees for one hour and one-half, or until toothpick comes out dry. Cool in pan for one hour before turning out.

Mrs. Ben Myer,
4474 Bel Air Road, Montreal.

APPLE CAKE

four medium-sized spy apples
one-quarter pound butter
one cup sugar
two eggs
one and one-half cups flour
two-thirds cup milk
two teaspoons baking powder
one-half teaspoon salt
one teaspoon vanilla

Sift together flour, baking powder, and salt. Cream butter. Add sugar gradually. Cream again thoroughly. Add egg yolks one at a time, beating well after each. Add dry ingredients alternately with milk. Add vanilla. Have ready the beaten egg whites and fold into batter. Also have ready the apples, peeled and cut into eighths, and push pieces into top of batter when the cake is in the baking pan. Sprinkle with sugar and cinnamon. Bake at 350 degrees for thirty or forty minutes.

Mrs. O. Joseph,
33 Strathearn Road, Toronto.

★

Sabbath Candles will be kindled on

Friday, January 3, at 4.04 p.m., E.S.T., in Montreal
Friday, January 3, at 4.34 p.m., E.S.T., in Toronto
Friday, January 10, at 4.12 p.m., E.S.T., in Montreal
Friday, January 10, at 4.42 p.m., E.S.T., in Toronto

★

Shevat 1, 5724, falls on January 15

TIME TO GET GOING!
EUROPEAN TRAVEL ISSUE
February 14, 1964
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Where To Go • How To Get Ready • What To See
When To Plan • How To Pack • What To Take
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Page size: 252 lines deep; 6 columns wide
letter-press — black and white only
DEADLINE — FEBRUARY 7
• The Canadian Jewish Review is one of only 25 Audit Bureau of Circulations magazines in Canada, and one of only three published weekly in English. It gives wide, city-to-city coverage for your advertising message, to a high-ranking consumer audience. Received every Friday in the mail, it is read by the family groups which gather together for the Sabbath observance on Friday night. Every issue is a guide to planning and purchasing, in this-is-my home. Sold by subscription only, the Canadian Jewish Review reaches a select market weekly, families who are receptive to the best in goods and services.
• The Canadian Jewish Review fills a definite need as a link between the individual family and the whole Jewish world at large. It is informative about the trends in Jewish thought and social welfare in these changing times; the important Jewish world news and reports on the organizational life of all ages in the Jewish group, and all interest in the family, particularly business and professional executives, intermediate and young people.
• The Canadian Jewish Review carries more listings in Florida Resort advertising during the winter season, than any other publication in Canada, daily or weekly, provincial or general, and more single resort advertising allocated than any publication except the New York Times. Its editorial is a source account. Advertising of the children and everybody find serving this great resort area appears regularly as well as year-round advertising of [illegible] serving Syracuse and North Jersey and all Canada.

TORONTO MEETINGS

★ HISTADRUT ★

Chanukah Festival saw Cantor Nathan Stolnitz light the Chanukah candles. Reuben Madeakar, cultural chairman, spoke on Chanukah, and Jacob Egit, fraternal director, was convener. Harry Ferens is president.

★ SHAAREI TEFILLAH ★

Synagogue, Bernard Rosenzweig, Rabbi: Sisterhood met at the Synagogue. The president, Mrs. B. Serota, presided. Mrs. Bernard Rosenzweig reported on the convention of the Union of Orthodox Congregations, held at the Pioneer Club, in Greenfield Park, N.Y. Mrs. M. Mincovitch was at the convention with her. Mrs. P. Mernick spoke on Chanukah. There was discussion, for which Mrs. Hart Rotenberg was moderator.

★CANADIAN-ISRAEL★ CULTURAL

Foundation has been established to further cultural activities in Israel. The chairman is Mrs. Alfred C. Cowan. A scholarship program of art, literature, drama, music science, and history will be set up to assist young, talented Israelis to study in Canada, the United States, Israel, or elsewhere. Samuel Rubin, president of the America-Israel Cultural Foundation, spoke. On the new Foundation's board are the founding members: Mr. and Mrs. Alfred O. Cowan, Mr. and Mrs. C. Cowan, Mrs. Benjamin Dunkelman, Mr. and Mrs. L. Fogler, Arthur E. Gelber, Miss Florence Hutner, Mrs. Harry Pashter, David Saltblat, Mr. and Mrs. Samuel J. Zacks. The honorary board of directors is: John Adaskin, Louis Applebaum, Dr. Claude Bissell, Miss Celia Franca, Alan Jarvis, The Honorable Mr. Justice A. H. Lieff, Sir Ernest MacMillan, Dr. Murray Ross, Rabbi W. Gunther Plaut, Rabbi Stuart Rosenberg, Walter Suskind, William Withrow.

★ UNITED JEWISH APPEAL ★

Harry L. Solomon is the associate chairman of the 1964 United Jewish Appeal campaign. Theodore D. Richmond is general chairman. Mr. Solomon will serve also as chairman of the women's apparel division. He is a native of Toronto, and attended Central High School of Commerce. He worked for years in U.J.A. campaigns and has been a team captain. He is a charter life member of the Men's Service Group; Jewish Home for the Aged and Baycrest Hospital; a founder of the North Toronto Y.M.-Y.W.H.A., and on the executive; a member of Sportsman's Lodge of Bnai Brith; Beth Sholom Synagogue and its Brotherhood; Northwood Country Club; and the Primrose Club. Mr. and Mrs. Solomon (Ethel) have a daughter, Miss Melanie Solomon; and two sons, Jack, aged sixteen years; and Cary, seven.

RITUAL IN JEWISH LIFE

(*Continued from Page Eight*)

fruits of the earth. Noah, out of paradise, in the real world, was allowed meat as well. It is as if the Bible were saying to us: *Ideally* man should not eat meat, for to eat meat a life must be taken, an animal must be put to death. But, *actually*, man desires and needs the nutritional sustenance that comes with meat. Man's life depends on the death of other creatures. This now is tragic enough, but at least let one take every step to avoid becoming *brutalized* by this act of slaying in order to eat! Let him safeguard himself against becoming callous or insensitized by animal slaughter.

Kashrut helps man to achieve this goal on several counts.

First, there is the matter of the blood, the vital principle of life. Yes, you may eat meat, says God to Noah in the Bible. But not the blood — "But the flesh with the life thereof, the blood, shall ye not eat." There is no more striking symbol of life than blood. To shed blood is to kill; to inject blood, to give life. The prohibition of murder is, in fact, linked in the Bible to the prohibition of eating blood. Man is, as it were, assisted in the struggle to rise above his cruder, blood-thirstier nature by avoiding the blood of meat.

A remarkable feature of the Dietary Laws — one that illustrates most vividly this reverence-for-life idea — is the extraordinary requirement that the slaughterer must recite a *berakha*, a benediction, before performing his duty! He addresses God in prayer, "who has sanctified us by His commandments, ordaining ritual slaughter." Moreover, the *shohet*, the slaughterer, must be both a learned and pious person, having passed an examination in the knowledge and skill of executing his duties exactly according to the prescription of religious law. He must be devout as well as learned, on the assumption that he will then prove less susceptible to brutalization by this "necessary evil."

This profound moral aspect of *Kashrut* evoked the admiration of at least one non-Jewish writer. "Consider the one circumstance," wrote A. Leroy Beaulieu, "that no Jewish mother ever killed a chicken with her own hand, and you will understand why homicide is so rare among Jews."

Alongside of these twin goals of holiness and morality is *Kashrut's* third great theme — that of *humaneness*. Bad enough we must kill in order to nourish ourselves — but unnecessary pain to the animal is unforgivable. The Hebrew phrase *tsaar baalay hayim* (pain of living creatures) has become a household word among Jews who have been trained in the Jewish tradition of kindness to living things. This tradition has its foundation in the Bible and finds expansion and detailed application in the Talmud.

The principle of avoiding "pain to living creatures" affects *Kashrut* in at least one noticeable regard — in the manner of slaughter. Not only must the slaughterer avoid self-brutalization, but he must go to all lengths to prevent pain to the animal in the process of slaughtering. The laws of *shehita* are thus designed to provide the most humane method of slaughtering animals. The knife to be used must be carefully examined to determine that it is razor-keen, and the *shohet* must be skilled in steadiness and speed, so that the incision be as painless as possible.

"Since the desire of procuring good food makes the slaying of animals necessary," said Maimonides, the great twelfth-century philosopher-physician, "the Law ordains that the death of the animal be the easiest. There is no difference in this case between the pain of man and the pain of other living beings."

Thus was imbedded within the Jewish spirit the deep aversion to inflicting pain, the strong desire to minimize suffering wherever possible. Because of this aversion and this desire, Judaism looks upon *hunting* for sport as objectionable. The Jew, schooled in the merciful tradition of avoiding "pain to living creatures," views the deliberate shooting of an animal for no reason other than sport as utterly abhorrent. He sees in it the aggressive instinct in man seeking an uncivilized outlet.

And who would deny that the need for reverence for life is greater than ever in this modern age of mass-destruction? Life seems so cheap, and murder and violence are today the popular "games" of our entertainment media. One's conscience becomes blunted, one's sense of horror becomes dulled and the divine image of man is obscured. To combat this danger — greater now than ever — the high discipline of *Kashrut* steps in and teaches us, by means or regular, daily observances, that all of life is precious and that the qualities of mercy and kindness must be guarded ever so zealously. A noble and necessary lesson.

"I Have Set Ye Apart"

We have left for the last the consideration which is the most obvious rationale — though, as we have seen, not the primary justification — for the observance of the Dietary Laws. This consideration is, at first glance, almost sociological in nature, but it really touches the core of Jewish religion: the value of *Kashrut* for group survival.

This works in two ways. First, the observance of *Kashrut* serves as a constant reminder to Jews of their identity, and hence as a deterrent to their being swallowed up by the non-Jewish world. Second, the observance not only reminds Jews of their identity, but also links them together in the pursuit of Jewish cuisine, Jewish kitchen and Jewish table.

Both the Bible and the Talmud speak of the danger of intermarriage to the preservation of Judaism. Seeking companionship (from Latin *com* — "with" and *pains* — "bread," i.e., breaking bread together) with fellow-Jews, we minimize these dangers of intermarriage and defection from the Jewish people and its faith. Observances of the Dietary Laws all but compels the individual Jew to "seek out his brethren," in establishing associations for himself and his family, and in affiliating with the Synagogue, School and Community Center.

And we believe this Jewish cohesion is necessary and desirable; — nor is there anything undemocratic or unsocial, let alone discriminatory, in the idea. If, as we believe, our tradition has something to say to mankind, the world would be the poorer if we were to dissolve ourselves in the sea of uniformity.

Kashrut Today

Jewish history reflects a proud record of self-sacrifice in the matter of *Kashrut* observance. From the time of the Maccabees through the modern day, martyrs gave their lives rather than yield to the oppressor's command in this matter. And — heroics aside — there are the day-to-day sacrifices which our people have made in the ordinary course of their lives, overcoming daily difficulties in order to fulfill the *mitzvah* of *Kashrut*. Both the dramatic and the undramatic sacrifices for *Kashrut* through the centuries evidence our people's strong will to maintain *Kashrut's* values and to survive as a people.

In our homes, the values and observances of *Kashrut* can be exemplified to the full. Professor Mordecai M. Kaplan referred to the home as the scene of the "last-ditch battle in the war against assimilation." It is there that we can maintain the traditions and requirements of *Kashrut* to the full without undue inconvenience.

Outside the home, where observance is more difficult, it is on that account the more precious and the more meaningful to the observant Jew and should not be set aside. To the degree that values and ideals really mean something to us, we shall willingly endure inconvenience and hardship.

At public Jewish functions, where traditionalist, Reform and non-observant Jews come together, all groups recognize that here is an opportunity to advance the cause of unity within the Jewish community. Reform Jewish leaders, therefore, concur in the principle that Jewish community affairs should observe *Kashrut*, so that no Jew should feel excluded from fellowship with his brothers.

YOU AND THE PROGRAM OF JEWISH LIVING

The Dynamic Tradition

In order to appreciate properly the role of ritual in Jewish life and to understand the position of ritual practice in the Jewish community today, we need a full knowledge of the nature of the Jewish tradition, and an understanding of both the causes and techniques of its growth and development. The history of Jewish tradition and law reveals that in many instances, changes in traditional observance were introduced by advancing religious ideas and ethical conceptions. Almost equally far reaching in their effect were the changes in the political, social and economic conditions of Jewish life, which affected Jewish religious practice. In still other instances, we cannot know for sure what were the reasons for change — certain practices fell into decline and new ones arose.

Growth in the body of Jewish tradition took place most often through the process of accretion. It frequently happened that new values, institutions and laws were created as a result of new experiences and new-felt needs. For example, the laws and customs connected with the Sabbath and the festivals rest on Scriptural foundations of a few verses each, but were expanded into large and elaborate structures in the Talmud. This process of growth continued even into the period of post-Talmudic Judaism, which contributed such important rites as the *Bar Mitzvah*, *Simchat Torah* and the *Kaddish*, among others.

A second factor of development is the process of reinterpretation. By this means, older forms were preserved intact, yet were made to reflect new religious insights. A familiar example is the custom, at the Passover *Seder*, of pouring or spilling out a drop of wine from the goblet as each of the Ten Plagues is mentioned. The basis for this custom undoubtedly lies in the desire to ward *off* evil.

But this lowly origin has been transformed by Jewish thought into a symbol of lofty universalism and broad humanity: The wine goblet at the *Seder* represents the cup of Israel's salvation. However, since the redemption of Israel was achieved at the cost of the suffering of the Egyptians, our cup of joy cannot be full as we recall the misery of our ancient oppressor. Hence we pour out a drop of wine for each of the Ten Plagues.

One of the most far-reaching changes in ritual took place in the area of worship as a result of external conditions. The destruction of the Temple in Jerusalem compelled the elimination of the central rite of animal sacrifices. Up to that time they had been the heart and essence of Jewish worship, as they were in all ancient religion. In the place of the animal offerings, the synagogue created and evolved prayers which constituted, in the words of the Rabbis, "the service of the heart." The surrender of animal sacrifices began as a tragic necessity in Jewish life; it has become for most traditional Jews an accepted attitude.

Striking changes in Jewish practice were sometimes made by the recognized leadership, which adopted new enactments, both positive and negative (*takkanot*A and *gezeroth*) reckoning with the objective conditions of life and at times with the subjective attitudes of the people.

Thus, through accretion and subtraction, through interpretations and enactments, the tradition — from which ritual flows — changed and developed. Originating in Scriptures; in oral interpretations of the Rabbis which were later included in the Talmud; in the customs (*minhagim*) of the people; in the decisions and opinions (*responsa*) of eminent scholars who are accepted as authorities by the Jewish community; and in the books of the codifiers such as the *Shulhan Arukh*, Jewish traditions evolved under the aegis of the recognized religious authorities of each era. In the closely knit self-governing Jewish communities which existed before the last century and a half, the authority of religious sanctions and of community practice reinforced ritual observance among Jews.

However, the Emancipation and Enlightenment in European countries created a new situation. With many hesitations and evasions, the Emancipation admitted Jews from their ghettos into society as citizens. Being recognized now as individuals, they surrendered the autonomy of the Jewish community. And as the Jews emerged from their all-Jewish environment, they discovered that the new ideas of the Enlightenment which they encountered in the outside world clashed or seemed to clash with traditional concepts. In short, while the Enlightenment undermined the validity of the Jewish religion for many Jews, the Emancipation dissolved the authority of the Jewish community, so that no single, universally acceptable religious body exists today for world Jewry.

Thus, both the Jewish people and the Jewish religion were faced with a far-reaching challenge, the problem of finding some adjustment between tradition and the modern world. For many Jews, the challenge led to an abandonment of ritual or to the complete desertion of Judaism. But most Jews were unwilling to sever the bond between themselves and Judaism and sought a bridge between their present and their past. In this process, various patterns of behavior and thought emerged, and this accounts for many of the differences in religious outlook which exist in our Jewish communities today.

Differing Approaches to Ritual Practice

The differences which are to be found in matters of ritual observances today are bound up with different points of view on theoretical questions. "What do we mean by Revelation?", or, "To what extent has the Tradition, as we now know it, been revealed by God?" Questions such as these are fundamental in any honest inquiry into the nature of Jewish traditional observance. "Is growth possible in Jewish law and practice today?" "Where is the authority for interpretation and growth to be sought in our time?" Questions such as these will affect one's views on the binding character of Jewish ritual practice and on the place of differences in modern life.

A complete examination of the variety of philosophies or of reasoning behind different attitudes to Jewish ritual is not possible in this pamphlet. (A fuller discussion may be found in the book "*Judaism For The Modern Age*" by Robert Gordis.) But, very briefly, here is a quick view of the matter:

To each of the basic questions of Revelation, growth and authority, the three movements that arose in response to the Emancipation challenge, evolved different answers. Their answers reflected both their theoretical and their practical outlook concerning the matter of Jewish tradition.

The movement known as Reform, adopting a theology which did not accept the binding authority of Jewish tradition, declared that only the ethical laws were binding and proposed to retain only such ceremonies as were "adapted to the views and habits of modern civilization."

As a reaction to Reform, Orthodoxy arose in Western Europe. Fearing the wholesale disintegration of Jewish life under modern conditions, it defended the thesis that Jewish law is Divine and hence unchangeable, and demanded undeviating loyalty to the Jewish tradition as codified in the *Shulhan Arukh* — coupled with an acceptance of the externalities of modern life.

A third approach, known as the Conservative Movement, declares that Jewish tradition is not a ready-made, neatly-wrapped package, which must either be preserved unchanged or set aside *in toto*. According to the present and past spokesmen of the Movement, Revelation is an ongoing process, and growth through interpretation and change has always been characteristic of Judaism, especially in its greatest and most creative periods, the eras of the Bible and the Talmud. While seeking to "conserve" the framework and substance of Jewish Tradition, this school of thought advocates — at the same time — the possibility and need of continued development and adaptation within that framework.

In short, Reform regards Jewish Tradition as no longer binding and hence changeable; Orthodoxy regards the Tradition as binding and not changeable; and Conservatism looks upon it as both binding and subject to change. A fourth point-of-view, called Reconstructionism, which developed within the Conservative movement, offers its own conception of God, the Chosen People and other religious doctrines, and tends to regard Jewish rituals as "folkways."

All four alignments in modern Jewish life are based on extensive theoretical and practical considerations, and each has a sizable literature expounding its viewpoint. We heartily recommend that you turn to some of the books listed in the bibliography at the end of this pamphlet. It is worth your while to familiarize yourself with the rationale behind these modern religious groupings, so that you can achieve a philosophy of Judaism for yourself which will be based on knowledge and on tolerance for viewpoints other than your own.

The Task That Is Yours

Because no overall religious authority exists in Jewish life today, three or four alignments exist side by side in the community, each group making decisions for its adherents by precept or example. Jewish youth, whether in their informal groups, their public school contacts or in community activities, thus face a wide variety of ritual practices.

What is acceptable at home may differ from what they encounter in the homes of friends; the services conducted in their synagogue may be quite different from what they discover when they visit a *shul* or Temple with their friends; and they often find that their Jewish school mates observe either one day more or one day less of an important Jewish holiday.

All around them they see varying adaptations to *Kashrut*, to Sabbath observance, and to other traditional practices which have been made by adults who are significant in their lives — adults who are also men of substantial character, often with some status in the Jewish community.

Developing a positive pattern of ritual practice under such circumstances — to say nothing of the lure and pull of the dominant Christian community patterns — poses a dilemma for most Jewish teenagers who want to be regarded as "good Jews." Lacking the information and experience required for intelligent choice, they too often reject all of ritual. This reaction, while convenient, leaves them troubled and uncomfortable with their decision.

Real choice comes from study and from conviction. For Jewish youth in our generation, this means knowledge must be diligently sought and a pattern must be thought out. A consistent rationale for Jewish living must be worked out through an understanding and appreciation of the values to be found in Jewish observance, as seen by the religious movements in Jewish life today. This is no simple matter, as revealed by previous efforts in this direction by adult authoritative bodies. And since the search must be undertaken by youth, it must be based upon their own direct knowledge of Jewish life and its traditions.

Living as we do, in an open society where intermingling is free and unrestricted, we are thankful for this freedom and yet cannot overlook the problem it raises for us and for our survival. More, we want to take advantage of the opportunities for integration into American life and wish to contribute to the progress of American civilization. At the same time, we are conscious of the solemn duty that we owe to ourselves, our faith and the world to survive as a group dedicated to the principles and insights of our religion.

There must be a *will* to sacrifice, to be subjected to inconvenience, or to suffer misunderstanding for the sake of Judaism and its rituals. This comes much easier if we possess an understanding of the *values* in the particular observance, if we are committed to the *value* of the survival of the Jewish people, if we know and affirm its significant and distinctive view of life, and if we cherish the value of preserving our own individuality in the face of the pressures to conformity.

As Jews, we are heirs to ennobling ideals and attitudes. "What has been preserved until now," says Cyrus Adler, "has not been preserved so that I should overthrow it." Our modern society is more, not less, in need of these values than before.

As heirs to this great tradition of sorely needed values, we have an obligation as a people, to preserve and advance our ancient, ever-modern legacy. In the words of the Psalmist, "I shall not die, but live, and declare the works of God."

As individuals, we owe it to ourselves and to our own self-respect to find our security not in following the crowd, but in maintaining our own loyalties to these values, even when it does make us "different."

Thus we set before us the twin goal of universalism and particularism, both in our homes and outside of them, in our personal lives and in our group activities.

Loyalty to these high goals requires understanding and courage and dedication. We hope that these pages will increase your understanding of the value of Jewish practices, and thus inspire Jewish youth to an ever higher level of courage and dedication.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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RITUAL IN JEWISH LIFE

BY DR. ROBERT GORDIS, ASSOCIATE PROFESSOR OF BIBLE AT THE JEWISH THEOLOGICAL SEMINARY, IN NEW YORK, AND FOR NEARLY THIRTY YEARS RABBI OF TEMPLE BETH-EL OF ROCKAWAY PARK, NEW YORK, AN OUTSTANDING CONSERVATIVE CONGREGATION; FOR NEARLY A DECADE ADJUNCT PROFESSOR OF RELIGION AT COLUMBIA UNIVERSITY, IN NEW YORK; FORMER FOUNDER AND EDITOR OF "JUDAISM," A LEADING QUARTERLY ABOUT JEWISH PHILOSOPHY, ETHICS, AND RELIGION; AUTHOR OF "JUDAISM FOR THE MODERN AGE," AND OTHER WORKS; CONSULTANT FOR THE STUDY OF DEMOCRATIC INSTITUTIONS, IN SANTA BARBARA, CAL., RESEARCH INTO THE PROBLEMS OF A FREE SOCIETY. ALSO AUTHOR OF THE PRESENT ARTICLE IS RABBI DAVID M. FELDMAN, FORMER LEADER OF YOUTH MOVEMENTS IN HIS HOME CITY, LOS ANGELES, CAL.; ORDAINED AT THE JEWISH THEOLOGICAL SEMINARY; WAS U.S. AIR FORCE CHAPLAIN; IS ASSOCIATE RABBI OF TEMPLE BETH-EL AT ROCKAWAY PARK.

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(Continued from Last Week)

THE PROGRAM OF JEWISH LIVING — THE HOME, THE DAY, THE YEAR

The Daily Routine

Ritual is, of course, not limited to the highpoints of one's existence on earth. The business of hallowing all of life is too important to be left to red-letter days only. And so ritual comes to our assistance in this matter in the day-to-day routine.

One hardly enters the Jewish home when one's eyes are caught by the *Mezuzah* affixed to the doorpost. This popular object is specifically intended as the kind of reminder-symbol to which we have been referring.

Contrary to widespread belief, the *Mezuzah* is not a good-luck charm. It is not an amulet or protection against harm to the person or to the house. Rather than being "addressed" to God from us with a petition that He bless and protect the home, the inscriptions in the *Mezuzah* contain the word of God to us — calling for faith in His Presence and His Oneness, in the words of the *Shema* "Hear O Israel, the Lord our God, the Lord is One." The Biblical passage encased in the *Mezuzah* then continues with its admonition to love God and to observe His commandments. As a beautiful reminder of religious obligations — not as a charm — this Mezuzah is a most fitting token on the doorpost of a Jewish home.

But the Judaism of the home should not end at the door. The interior of the Jewish home is marked by the presence of Jewish books, Jewish art objects, and, of course, the Jewish religious objects on the table awaiting the Sabbaths and special days of the year. The home — the "sanctuary" of our family lives — is a basic setting for the part that ritual plays in the drama of Jewish living.

Did we say that the religious objects in the home await the Sabbath and special days? No, Jewish living is *every* day. The Jew awakens with a prayer on his lips, a word of gratitude to God for life and the return of consciousness: "I give thanks before Thee," he says, "King, living and eternal, that Thou hast mercifully restored my soul to me; great is Thy faithfulness."

Ready for the morning prayers, the observant Jew takes his *Tallith* and *Tephillin* in hand. The *Tallith*, the fringed prayer shawl, has the *Tzitzith* on each of its four corners as reminders of God's commandments — the Bible's specific reference to a means-to-an-end kind of ritual symbolism: "And thou shalt look upon the fringes and remember all the commandments of the Lord and perform them and be holy unto the Lord your God."

The *Tephillin* (phylacteries) are another reminder-symbol — one beautiful in its thoroughness. Like the *Mezuzah*, the two little boxes of the *Tephillin* contain four selected passages from the Scriptures, the head box (*shekrosh*) containing four small scrolls, and the hand-box (*shel yad*), one. The hand-box is fastened on the left arm, next to the heart — a symbolic commitment of heart and hand to God's will. The other is affixed to one's forehead above the eyes, similarly dedicating one's mind to His service. Finally, the leather strap or thong of the hand-box is tied around one's hand in a mystical knot suggestive of the Divine Name, as one recites, with each act, words of dedication and pledge.

The head-and-hand involvement of the *Tephillin* have been given another interesting interpretation: Of the five human senses, four have their organs in the head, one in the hand. The four scrolls in the head-box and the one in the hand phylactery would thus enlist the dedication of all five senses to God's cause. All man's capacities and impulses are potentially holy!

The "soul to soul" interchange with God, which is prayer, is ritual's most challenging and far-reaching task. Ritual gives us the manner, the mood, and the substance of prayer, which falls into many categories and serves many purposes — meditation, adoration, thanksgiving, commitment, penitence, protest, quest, petition and even more. But prayer, which is ritual expressed in word and melody, is slightly beyond the scope of our present discussion.

The Jewish Year

We come now to a theme of limitless color and poetry, to the pageant of richly diversified modes and moods, in which ritual again plays a most dramatic role — the cycle of the Jewish holidays. Variety and depth are given to the Jewish year, as ritual converts it into a round of sacred occasions, joyous and solemn, reflecting our people's past, the individual's noblest aspirations, and mankind's hopes for the future. The year sweeps through a kaleidoscope of shades and colors, and in addition each individual holiday has its own shifting levels of significance.

"Remember the Sabbath Day"

Let's start with the cornerstone, the magnificent institution of the Sabbath. Volumes would be necessary to do justice to what the Sabbath has done and can do for the body and spirit of the Jewish people. Just look at its wealth of basic meanings: memorial of creation and of the exodus from Egypt; day of rest for man and beast, employer and employee, on which a truce is declared with all toil, striving and anxiety, so that man can find himself anew; day of communal worship at the synagogue where the Weekly Lesson from the Torah is recited and expounded.

There is literal truth in the epigram of Ahad Ha-Am, modern philosopher of Judaism: "More than the Jewish people has kept the Sabbath, the Sabbath has kept the Jewish people." A regularly recurrent tonic to one's body and soul as individual and as Jew, is offered us by the wonderful Sabbath Day.

Wonderful? Or, is it rather a burden? A day of drab prohibitions?

The austerity of Sunday observance associated with some non-Jewish sects is not at all characteristic of the Jewish Sabbath.

The prohibitions connected with the Jewish Sabbath are not intended to restrict the joy of the day; on the contrary they are intended to enhance it. They are intended to guarantee that we do not lapse back into the pursuit of workaday concerns. Gainful labor, heavy work, travel, buying and selling — these activities of our weekday existence exhaust our physical and nervous systems.

The Sabbath was given to man so that he might return to himself. Our tradition, in formulating the major and minor kinds of labor and preoccupation that are forbidden, clinches the job by establishing a beautiful and soul-satisfying ritual for the day.

Sabbath joy and lightness of heart begin with the bright glow of candles on Friday evening. It is evident in the wearing of one's best and gayest clothes, by the fresh white tablecloth with special Sabbath dishes. Sabbath delight is betokened by the *Kiddush*, the inaugural prayer of benediction over a full cup of wine, by festive meals and table songs, by relaxation, conversation, family reunion, and informal study. The traditional Jewish love of learning, if not pursued all week, hopes to find expression on the Sabbath.

And witness the beauty that our folklore has added to the Sabbath; the likening of the Sabbath to a Bride, who is welcomed by her faithful one as she comes to him in purity and radiance, or the poetic notion that for the duration of the Sabbath every devout Jew possesses an additional soul — an extra measure of spirituality, so to speak.

The institution of *Oneg Shabbat*, the "Delight of the Sabbath," takes the form of public gatherings for a relaxed discussion of religious, literary or ethical problems, or for strictly social reasons — while participating in a symbolic Sabbath meal. This *Oneg Shabbat*, begun in the Land of Israel, has become popular in America after the Friday Evening Services or on Saturday afternoons.

So delightful and restorative is the Sabbath, that there is an air of sadness as it leaves. The workaday week is inaugurated on Saturday night by a ceremony of *Havdalah*, or "distinction," marking the division between the holy and the secular. Wine, spices and a small torch of light satisfy three different senses and increase man's awareness of his dependence on God for physical and spiritual needs.

With regard to forbidden activities on the Sabbath, there are varying views in the Jewish community. Thus, Reform Judaism does not emphasize many of the traditional prohibitions. But it is at one with all other branches of Judaism in underscoring the truth that the spiritual and emotional delight which the Sabbath brings is possible only through release from servitude to the profane labors of the day and through seeking the peace, serenity and joy of Sabbath rest.

Spaced throughout the year are holidays and holy days, major and minor, gay and solemn. We scan them only briefly now to point up how they reflect ritual's role.

The High Holidays, Rosh Hashanah and Yom Kippur, are the most universalistic in the Jewish calendar. Commemorating no specific event in Jewish history, they are, rather, days whose significance is addressed to the individual soul. Man renews his affirmation of God's sovereignty on these days, and seeks after regeneration of the heart. Through prayer and confession, the Jew scrutinizes his life, resolves to put away evil, weakness and backsliding, and seeks "at-one-ment" with God and a return to goodness. He takes stock of his life in terms of God's purposes for humanity and renews his hope that all of God's creatures will form a "single band to do Thy will."

Rosh Hashanah and Yom Kippur are the start and finish of a ten-day period of penitence. The month before Rosh Hashanah, in fact, already anticipates the mood of these Days of Judgment, when the *Shofar* is sounded. Awake ye slumberers from your lethargy, from pursuit of vanities — Maimonides interprets the *Shofar* alarm — "and return to God and godliness."

The "lighter touch" of Rosh Hashanah ritual is seen in the charming custom of dipping bread or fruit of the holyday meal into honey, expressing the wish that the year ahead may be good and sweet.

A day of Grand Reconciliation, Yom Kippur begins with the solemn *Kol Nidre*, the melody of which is probably the best known of all synagogue music. Pointing up the sanctity of the pledged word, and creating a mood relevant to the opening of the holiest day on the Jewish calendar, the *Kol Nidre* is an awe-inspiring experience indeed. Ideally, something of this precious mood is sustained throughout the Great Day, making this a blessed twenty-four hour period of fasting, honest self-appraisal, prayers for forgiveness and reconciliation with God and with man. Yom Kippur reaches its climax in the *Neilah Service*, when the heavenly Gates of Prayer are symbolically described as closing with the setting of the sun on the Sabbath of Sabbaths.

The Jewish year is thus begun with holy days of profound individual and universal importance, with the sounding of the *Shofar* and with the purifying Fast. The other holidays add to this note of solemnity the melody of meaningful joy.

"Three Festivals Shall Ye Celebrate"

Passover, Shavuoth and Sukkoth each come to us with a message on three levels. They are *festivals of nature*, marking the natural procession of the seasons. This aspect of the holidays is important, not merely because our people began life as a nation of shepherds and farmers, but because we are reminded that we are children of nature, dependent upon the bounty of earth, sun and rain. They are also *historical*, commemorating important events in our group-experience. They are *universal*, symbolizing ethical ideals which we cherish for ourselves and all mankind.

Let us see how the Three Festivals each reveal their three areas of significance, the natural, the historical, and the universal; each of these three levels, by the way, illustrating the Four Functions of Ritual described earlier.

Passover celebrates three levels of experience, by marking the advent of springtide, by recalling the liberation from slavery in Egypt, and by reaffirming the promise of freedom and liberation from tyranny for Israel and all mankind.

The Seder Night ceremony is a veritable feast of ritual symbolism. The *karpas* and the *beitzah*, the vegetable and the egg, among other things, are symbols of springtime and rebirth. The historical pivot of the holiday — the flight from Egypt and the birthday of our nation — is commemorated by replacing bread with *matzah*, by tasting the *maror* and *haroseth* of slavery and, of course, by retelling the story and its implications in the *Haggadah*. The festivity of the holiday is heightened by the Four Cups of Wine, by banquet-style ceremonialisms and the Passover feast, all amidst historical recollection and a wistful gaze toward the future redemption of Israel and all mankind.

Shavuoth, too, has three dimensions of meaning. On the natural level, it marks the season of wheat harvest and the first-fruits festivity. Climaxing the counted period of the *Omer*, it is the festival of the conclusion of seven weeks which began with the Passover. Historically-religiously, it is the anniversary of the final Revelation, the Giving of the Law to our ancestors. The Ten Commandments are read in the Synagogue,

as well as the circumstances of the pledge of allegiance of the Israelites to this Covenant. The modern ritual of Confirmation for girls and, in some cases, for boys, which is observed in many temples — in which this pledge of loyalty is re-confirmed — effectively dramatizes this aspect of the significance of the day. The universal level of meaning of Shavuoth is to be discerned in the emphasis that the holiday suggests for the place of Law and Discipline in the moral education of mankind. The liberation from Egypt, or any freedom from any tyranny, only makes sense when the freedom is directed by discipline and by law and order.

And Sukkoth also has this triple aspect. Basically, it celebrates the completion of the Fall Harvest. The festive joy associated with this autumn holiday was of such gaiety that it was called simply The Festival, par excellence, in Talmudic times. Historically, the holiday gives one the opportunity to enter bodily into a ritual symbol — the *Sukkah* — commemorative of the booths in which our ancestors dwelt in their desert wanderings.

The *lulav* and *ethrog*, (Palm branch and citron) and the myrtles and willows, wave symbolically before our eyes; symbols of harvest and of thanksgiving, as they bring the aroma of the Land of Israel into our homes. The American festival of Thanksgiving, suggested as it was to the Pilgrims by the Jewish holiday of Sukkoth, is a tribute to the universal lesson implied in this holiday, the truth that all men dwell under the sheltering wings of God's providence, protection and bounty.

The last day, following upon this eight-day festival, has a special character. Coming as it does when the Jewish year is just beginning, it is observed as Simhat Torah, marking the completion and the beginning anew in the synagogue of the annual cycle of the Torah reading. Everyone in the synagogue is given an honor at the Torah, and singing, dancing and merry-making reign with young and old.

Lesser holidays, primarily because they arise after the period of the Torah, commemorate some national anniversaries:

Hanukkah recalls the re-dedication of the ancient Temple and the victory of the Maccabees in the cause of freedom of conscience, and is observed today, especially in reborn Israel, as a Festival of Lights. Illumination increases each night in an eight-branched candelabrum, brightly inspiring the family gathered about it for chanting and festivity. The Menorah and its lights are a symbol of our love for religious freedom, our pride in the heroism of the Maccabees and in the glory of the ancient Temple, and of our faith in God, the Author of liberty.

Hanukkah has assumed a new importance in societies where Christmas activity dominates the scene at that time of the year. With its customary gift-giving and bright significance, Hanukkah affords Jews living in a majority-culture environment, an instrumentality for holding fast to their own tradition with its own historic and religious commemoration. The original message of Hanukkah — that of freedom of religion and the right of conscience — need yield to no other festival in the importance and timeliness of its message.

Purim relives the day of deliverance of Jews from the hands of Haman in Persia of old. As we read this story in the synagogue, in the "Scroll of Esther," we take renewed faith in our capacity to outlive the Hamans of all ages. We do so amid rituals of *shalah manot* that bid us bring merriment to ourselves, to others and to the needy.

Tisha B'ab is a fast day, spent in mourning for the destruction of the national Temples in Jerusalem, for the dispersion and exile of our people, and for Israel's tragedies throughout history.

Ritual Does All This

Other rites and special days, punctuate the year with a variety of meaning. The *Shofar* is blown, sounding an alarm to indifferent souls; palm-branches and citrons, full of symbolism, are waved; brightening and enlightening messages of inspiration shine forth from a Megorah; noisemakers drown out a persecutor's name; *matzos*, wine, bitter herbs and ceremonial foods bring a historical narrative to life; — a parade of color, meaning, action-symbols, *participation* . . . .

Ritual does more than play a noticeable role in the drama of Jewish life. It virtually *is* Jewish life. It expresses all of Jewish life, giving *form* to the essence of our tradition. It is Judaism in action.

THE PROGRAM OF JEWISH LIVING — KASHRUT

All too often the all-pervasive ritual mitzvah of *Kashrut* — the Code of Dietary Laws — is misunderstood. Traditional Jews see in the observance of the Kosher Laws a basic and necessary way of life. The Reform Movement, which lays less stress on ritual generally than does Orthodoxy, or Conservatism, does not make the observance of the Dietary Laws mandatory, but it accepts the religious and ethical principles which *Kashrut* seeks to serve. Let's examine some of these ideals and values:

What's the Purpose of Kashrut?

What, first of all, is the purpose of *Kashrut*? Is it true, for example, that *Kashrut* is a hygienic or health measure?

It isn't entirely untrue. Hygiene and cleanliness are among the purposes — or at least the consequences — of *Kashrut*. Witness *Kashrut's* concern with the healthiness of slaughtered animals — that they be neither maimed nor diseased and that the lungs be free from the slightest symptoms of tuberculosis. In the case of some animals which are entirely forbidden, health has been suggested as a factor: swine's flesh is a carrier of trichinosis, and shellfish deteriorate rapidly and dangerously. Some modern students of dietetics have found value in other aspects of *Kashrut* as well.

The essential value of *Kashrut* observance, however, lies in another realm.

That realm is religion. *Kashrut* has its basis not in the health of the body — important as that is — but in the well-being of the soul: in the control of passions, in humaneness, in spiritual discipline, in holiness.

"Ye Shall Be Holy"

To hallow life, we have already said, is Judaism's great goal. This goal is served most especially by *Kashrut*. The Bible tells us again and again that the basis of the Dietary Laws is holiness. In fact, the Bible gives no other reason. After listing the specific Dietary Laws, the Bible (Leviticus, Chapter 11) concludes: "For I am the Lord your God. Sanctify yourselves therefore and be ye holy, for I am holy." So in Deuteronomy and Exodus.

But what does it mean to be holy? In the light of what was said at the outset, to be holy is to be aware of God in the universe and to hallow life accordingly. To be holy is to shun the gluttony of indiscriminate gratification of our appetites. It is to be mindful that we eat to live rather than live to eat. To be holy is to be aware of the ethical imperative, to keep our sights on the attainment of the moral and spiritual heights for which man is intended. To be holy is to strive to bring our lives in harmony with God's will for mankind's upward climb.

What better way is there to be constantly aware of God than the medium of hallowing the always-with-us act of eating? What more effective means is there of training ourselves in the spiritual discipline of deferring our own will to what we regard as *His* will, than to practice *selective restriction of our diet in the name of holiness!*

The Moral Value of Kashrut

The moral question of vegetarianism is a perplexing one. Some highly sensitive souls find they cannot accept the idea of killing a living being in order to satisfy one's desire for meat.

Indeed, according to the Bible, it would seem that vegetarianism was originally intended for all men. The Torah tells us that Adam in the Garden of Eden, in a state of paradise, could eat only the

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